

March Is Annual Letter Month. Write Us for Gifts and Bargains

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XXIII, No. 9.

FRIDAY, March 1, 1957

United States 1 year \$2.50; 3 years \$5.00
Canada and foreign 1 year \$3.00; 3 years \$6.50

Letter Month Begins Today!

Write Us for:

1. Free "Sermons From the Saddle," Entertaining, Convicting Sermons by Dr. Bill Rice;
2. Lovely Transparent, Plastic Bible Case, Selling for \$1.25, Free With \$5 Gift or Purchase or Subscription;
3. Special Bargain: "What Must I Do to Be Saved?" at \$1 Per Hundred, Plus 15c Postage and Packing (Usually \$2)

By the Editor

The annual Letter Month this year begins today, March 1. Now is the time for every friend of THE SWORD OF THE LORD to write us. We believe it will honor the Lord and will help you and us for you to write, obeying the Scripture, "But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16).

We believe that the Scripture, "... and be ye thankful," would require those to write a word of thanks for blessings received. For example, we had 758 letters in 1956 from people saved through THE SWORD and Sword literature, not counting those saved through some twenty-two foreign translations of our publications. Should we not have letters from those who were saved, and their loved ones?

All who are taught in the Word through THE SWORD OF THE LORD have an obligation to the editor. Galatians 6:6 commands, "Let him that is taught in the word communicate unto him that teacheth in all good things." The word translated *communicate* here really means to *share*, but certainly this verse would mean that at least those who are taught in the Word

should share their blessings with the one who teaches.

Your letters will do us great good. The Scripture commands, "Rebuke not an elder, but intreat him as a father." Two different brethren wrote last week calling attention to a statement in THE SWORD which was likely to be misunderstood and so would be misleading and unfair. It was right that they should tell us about it.

The Life of THE SWORD Depends on Your Letters

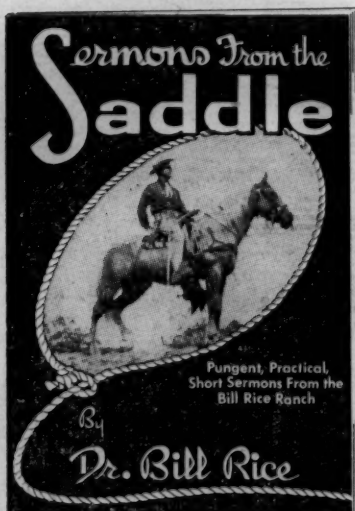
Frankly, the Sword of the Lord Foundation cannot live without thousands and thousands of letters. Nearly all our subscriptions come by mail. Most of our books are distributed by mail. Nearly all the reports of wonderful revivals come by letters. Principally by mail we hear of the hundreds saved by our literature. By mail gifts come for our Free Literature Funds, our Missionary and Ministers Subscription Fund, our Building Fund, etc. You see, we must have your letters or die.

So in the annual Letter Month we make special concessions, offer special gifts and bargains to get you to write. Now we tenderly urge every Christian who loves us and who loves the message of

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During Letter Month--

Free for the Asking



March is Sword Letter Month. Just for the asking we offer Sword readers a free copy of Dr. Bill Rice's sermonettes, SERMONS FROM THE SADDLE. Just write—about anything—but be sure that you ask for the free booklet. Write a letter, not a postcard. Get your free copy today just for a letter to

SWORD OF THE LORD
214 West Wesley St.
Wheaton, Illinois

During Letter Month--

Free With Every \$5 Gift Book Order or Subscription



Yes, this lovely plastic, transparent Bible case is yours free with every \$5 retail order, or \$5 in subscriptions, or gifts totalling \$5 or more during March, our annual Letter Month. Holds the largest Scofield Bible, or the even larger Thompson Chain Reference Bible.

Send your order while you can get free this \$1.25 Bible case.

SWORD OF THE LORD
214 West Wesley St.
Wheaton, Illinois

Play Safe With GOD

By

Evangelist R. Paul Miller

Box 9, Winona Lake, Indiana

"Prepare to meet thy God."—Amos 4:12.

When I was a young man, a daredevil auto driver was advertised at our County Fair to drive a car in a complete loop-the-loop, on a frame work especially built for the purpose. It was back in the days when automobiles were a new thing on the earth. At the first performance, which opened the County Fair, the driver shot down that steep incline from the elevator shaft about fifty feet high, was around that complete loop and out beyond before most folks realized where he was.

That afternoon, at a second performance, his car lost momentum just as he started up the side of the loop, the engine went dead, the car dropped from the top of the loop, and crushed the driver to a pulp. He had played with his life daily for a few dollars. He got away with it for several thrilling months, then lost his life and all.

Some men and women have been playing loop-the-loop with their souls for years. They risk eternity in Hell for the sake of indulgence in sin: cards, booze, adultery, unbelief, evil association, unholy ambitions. Since there is a God to meet, an eternity to spend, a judgment to face, a second of sin to reckon with, and a Hell for sin awaiting, and with the thin thread of life ready to snap at any moment, any man is a most foolish and reckless person to play with his soul for five minutes.

I. Many Church Members Are Playing Loosely With God

Jesus said in John 3:3, "Except a man be born again, he cannot see the kingdom of God." Yet thousands of people are content to be mere church members, with no evidence whatever of spiritual life, with no sense of responsibility for living a life separated from the world, or for sending the Gospel to foreign lands, or for the support of the local church, or for the local prayer meeting, or for the salvation of lost men all around them—just content to be religious shells. Having a "name to live and yet dead," dead to God, dead to Heaven, dead to life eternal. Willing to drag along with just a "form of godliness, but denying the power thereof"; the saving power of God's salvation.

It is a tragedy to live one's whole life in and around the church, listening to the Gospel week after week, feeling the call and moving of the Spirit in the heart toward reality with God, then to be swept out of this life into the presence of God and awake to the fact that you have missed the real thing, that you have never been born again.

A few years ago, near my home in Indiana, a very wealthy man died. The woman he had lived with for forty years, and who helped him to amass his fortune, was cut off after his death without a cent because she had never been legally married to him.

Countless people in the church are working their heads off at every sort of "church work," bazaars, sales, festivals, entertainments, programs, hoping that their very activity will secure a place with God; without having ever been born again, without ever really making a break with sin, without committing themselves definitely to Jesus Christ as their Saviour from sin. Says Titus 3:5, 6, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The requirement of the new birth was spoken not only to bums,

drunks, and harlots. Nicodemus was no bum; Saul of Tarsus was no bum; I was no bum. You need not have spent your former life as a drunk in the gutter, as an inmate in a bawdy house, or as

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Rev. R. Paul Miller

How Christians Grow Or, the Place of the Bible in the Believer's Life

An Exposition of II Peter 1:1-11

By Dr. James M. Gray
Late President Moody Bible Institute (1850-1935)

In the first place, we must determine that Christians are here addressed. This is a subject however, on which we can have no doubt on general principles, because all the New Testament epistles are so addressed. There is not one written to the unconverted, the unregenerated, the unsaved, but either to a church, a collection of churches or an individual believer.

But there is a particular reason for believing so in this case, judging by the words of greeting or salutation in verse 1:

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

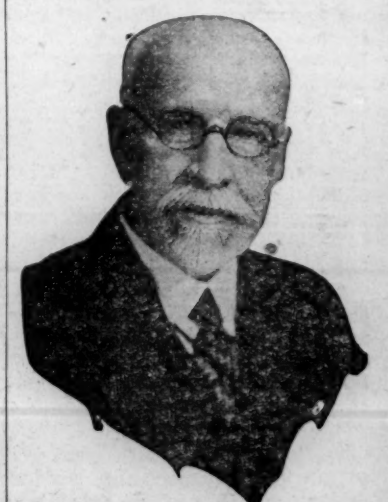
A Christian is a man who has "obtained" something. It was not born with him in the natural sense, he did not create or merit it in any way, it was just given to him.

That which he has thus obtained is "faith." As Paul says to the Ephesians (2:8): "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." No wonder therefore, that Peter calls it "precious faith." It cannot be picked on ev-

ery bush. "Salvation belongeth unto the Lord."

But how blessed to think that you can get it if you really want it! If we know how to give good gifts unto our children, how much more shall our Heavenly Father give good gifts to them that ask Him? Jesus taught us this in the sermon on the mount, and we can

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Dr. James M. Gray

THE EDITOR'S Notes

by John R. Rice

The snow is melting in Vancouver (on Monday, February 11) and people expect even larger crowds this week. Sunday night the building was packed, with chairs in the aisles and across the front—perhaps 800 people, with a number of professions of faith. Saturday night at Youth for Christ in the same building there were thirteen professions. A deepening conviction and a burden for souls seems to promise good things for this last week. Today I spoke to the Christian Business Men's Committee of Vancouver at luncheon.

Rev. W. H. Brooks has done a fine work here in Vancouver, is greatly respected—a wise, spiritual, gifted leader.

God willing, we fly home a week from today.

The One Thing You Can Do to Please Us Most

Of course we want every Christian to pray, and we trust that in God's mercy we will be mentioned to God fervently every day by thousands. Oh that God will make THE SWORD OF THE LORD what it ought to be! Your heartfelt, urgent, believing prayer is the best thing you can do for this poor editor and THE SWORD.

The second best thing you can do is to send subscriptions, and we hope that those who pray aright will also do right about sending subscriptions. We cannot rely on the membership of any one denomination, the constituency of any school, to prosper THE SWORD. Many good people in all denominations and some noble Christians connected with great Christian schools are friendly to THE SWORD, but we must depend on people who simply love soul winning and the old-time faith and who will get subscriptions out of loyalty for Jesus Christ and to help others spread the Gospel.

What blessing you can bring to others by sending them a yearly subscription! Will you do this for Jesus' sake, and in loving cooperation with this unworthy editor? Send at least three subscriptions on the coupon provided in this issue or otherwise, during March.

Letter Month! Oh, Boy!

March is Letter Month. Will you read the article announcing it in this issue and write us a letter right away? We want the Letter Month to get off to a great start. We should have at least one thousand letters a day. If it is only to say, "God bless you! I appreciate THE SWORD OF THE LORD," write the letter and be sure to say, "Please send me the free pamphlet, *Sermons From the Saddle*, by Dr. Bill Rice.

Better yet, send \$5 cash retail order, subscription, or gift and get the plastic Bible case in which you may carry your Bible and notebook, pencil and Sunday School quarterly.

A New Grandbaby Born February 7

SWORD OF THE LORD readers will remember that "Aunt Jessie" edited the Bible crossword puzzle in THE SWORD OF THE LORD for some time. She was Mrs. Jessie Rice Sandberg, head of the Sword art department until she and her husband, Don, Sandberg, moved to Moline, Illinois, where "Sandy" is Youth and Music director for Moline Free Church. Now we have the great news that early on February 7 little Carol Joy Sandberg was born to my daughter, Mrs. Sandberg. Jessie Ruth is number four of the Rice girls. Carol Joy is the editor's seventh grandchild and inherits a wealth of love.

Cigars are not in order since I don't smoke, but if you wish to send congratulations, enclose subscriptions to THE SWORD OF THE LORD!!

On to Dallas

We look forward with great joy to the grand homecoming service at Galilean Baptist Church, Dallas, Sunday morning, March 10. We hope that friends from all over

Japan Reports

Half-Million Copies "What Must I Do to Be Saved?" Special Holiday Edition, Given Out at Shrines During Japanese New Year

We are happy to have a report from Rev. Kenny Joseph, missionary of the Evangelical Alliance, editor of *Japan Harvest* and Japanese edition of THE SWORD OF THE LORD. With students of Japan Christian College and other Christian workers, he led in the distribution of 500,000 copies of a special holiday edition of this editor's booklet, "What Must I Do to Be Saved?" in Japanese.



John Shimada, Junior at Japan Christian College, prayerfully passes out tracts to one of the 3 million people who worshipped at Meiji Shrine during the New Year's Holiday.



Will you pray for 500,000 precious souls like these who received a special adapted New Year's edition of John R. Rice's "WHAT MUST I DO TO BE SAVED?" booklet. Your prayers could mean the difference.



Pray also for a growing number of Japanese like this self-satisfied man who refused a tract, sneering, "I don't need that Christian foolishness!"

that area and former members of the church which grew out of a revival campaign conducted by this editor twenty-five years ago, will attend. Rev. Robert Keyes, the Spirit-filled young pastor, is doing a blessed work there. Then follows a tremendous week at Miller Road Baptist Church, Garland, Texas, in the Sword of the Lord Conference on Revival and Soul Winning. Rooms furnished free for ministers with reservations. Address: Rev. Jack Hyles, Miller Road Baptist Church, Garland, Texas. Hear Drs. Jones, Hankins, Roloff, Pastor Jack Hyles and this editor. The music will be heart-moving.

Dr. Bob Cook Goes to Scripture Press; Dr. Ted Engstrom Becomes President Youth for Christ International

Dr. Robert Cook, our beloved friend on the Cooperating Board of The Sword of the Lord, has done a noble, solid, steady work

This is a separate matter from the regular widespread distribution of this booklet by Word of Life Press in Tokyo. Dr. Fred Jarvis and Word of Life Press have published a half-million copies since this editor visited Japan last August, and are widely distributing them through missionaries, pastors, and evangelists. But Brother Joseph led in rapid-fire distribution of a special edition of the booklet.

You will be interested to notice that there were sixteen missionary vehicles, some fifty Japanese students and workers from Japan Christian College, from Youth for Christ, Navigators, servicemen, etc.

Kenny Joseph Reports

JAPAN CHRISTIAN COLLEGE 4-992 Shimotakaido, Suginami Ku, Tokyo

Dr. John R. Rice
Wheaton,
Illinois

Dear Dr. Rice:

This is an air mail report of our second annual New Year's tract distribution campaign. Through the kindness of your thousands of readers who sent in the \$2,890 we were able to print one-half million copies of a special-edition adaptation of your world-famous tract, "What Must I Do to Be Saved?" with an appropriate New Year cover.

Sixteen missionary vehicles were mobilized and some 50 Japanese students and workers from the Japan Christian College, Youth for Christ, High School Born-Againers, Navigators, servicemen and cooperating Christian churches.

Early on the morning of January 1st (which is Japan's most significant religious festival called O-Shogatsu—the honorable opening of the New Year) we took off for the famous shrines in Tokyo and vicinity, namely, Meiji (dedicated to the worship of their former emperor); Kyujo—the Imperial Palace (where resides the present emperor, Hirohito; Yasukuni (where are enshrined the dead soldiers of World War II—regarded as gods after their death); Narita San in Chiba Ken (very famous Shinto Shrine which attracts many almost fanatical believers; and the Asakusa Pleasure District (the goddess of mercy temple and where millions of people daily flock during the New Year's holidays).

We had to receive written police permission to distribute these tracts since the crowds were so large as to present a hazard. So with red bands on their arms and prayerful hearts, the workers went forth, instructed that each tract was to be given out prayerfully and courteously. The crowds exceeded those of last year and once again the workers were inadequate. Over 200,000 tracts were distributed the first day, mainly at Meiji Shrine where over three million people attended.

We concentrated on in front of the Palace the second day, where the Emperor made seven appearances to the throngs who shouted "banzai" (long live the Emperor) and spontaneously sang the national anthem (supposedly abolished by MacArthur). The third and final day we spent mostly at Asakusa where we were not even able to give one out of every 20 persons a tract—the crowds were so dense.

Though 85 to 90% of the tracts were accepted with thanks and courteous bows, yet we noticed a greater proportion of tracts were thrown to the ground or even torn up with a curse. This can be attributed to several factors, among which are increased prosperity, a general disgust with religion as has been prostituted by some of the 723 post-war new religions, etc. We had to pay some cleaning woman \$3 to sweep up the many torn tracts which littered the grounds after the distribution at Meiji Shrine.

All in all, it was a much better organized and more prayer-saturated campaign than the last one and we want to again thank you, Dr. Rice, and your many sacrificial readers who made this invasion possible. We are confident that many scores will find Christ as their own personal Saviour through the reading of the tract and the subsequent free follow-up correspondence courses available from the Word of Life Press.

as president and leader of Youth for Christ around the world. Now he has resigned as president and has been moved up to chairman of the board of directors for Youth for Christ and has accepted an important position as vice-president and head of the distribution division of Scripture Press at Wheaton. Scripture Press is a strong Christian publishing house, thoroughly fundamental, being greatly used in the spread of sound Sunday School literature and daily vacation Bible school materials, etc. Thus Dr. Cook goes to a place of great usefulness. We are glad that he will still be our neighbor in Wheaton.

Elected to the presidency of Youth for Christ International to succeed Dr. Cook is Dr. Theodore Engstrom who has been executive secretary of Youth for Christ. Brother Engstrom is a large-minded, brotherly Christian. He has great energy, a blessed outflow of friendliness, has strong executive capacity. He is a graduate

of Taylor University, the author and compiler of some twenty books. He worked for years as book editor for Zondervan Publishing House before coming to Youth for Christ as executive director.

We feel that Youth for Christ International leadership is in good hands and we offer our Brother Engstrom our continued love and prayers and utmost cooperation in his great work.

Dr. John Herrmann of Tennessee Temple Schools With the Lord

We were all shocked to receive a telegram from Dr. J. R. Faulkner, vice-president of Tennessee Temple Schools, Chattanooga, telling of the sudden homegoing of Dr. John Herrmann, vice-president of Tennessee Temple College of a heart attack on January 29. Our sympathy to the Tennessee Temple Schools and the family and friends in this loss.

—THE END—

We don't know, of course, what the next New Year holds, but we're looking to God for His leading concerning having our third campaign in a similar way and we trust you will continue to pray for us.

The pictures we've enclosed will also help tell the story better and we're sure that in Heaven you will meet many who will come up to thank you for making it possible for them to read and understand God's tremendous plan of salvation.

Yours for souls,
(Signed) Kenny Joseph

P.S. This is of course in addition to Dr. Fred Jarvis' distribution of tracts throughout Japan. He sent you a separate report. Also, if there is time and you want an enlargement of the pictures, we can send them to you later.

Lord bless you, Buddy. K.J.



One of the many truck loads of Christian students (most of these are High School Born-Againers) pose before launching the tract invasion at Meiji Shinto Shrine, January 1, 1957.



Five kimono-clad women begin to read Rice's famous tract in the shadow of Yasukuni's Shinto Shrine, dedicated to the worship of the dead Japanese soldiers of World War II and others.



A huge pile of "WHAT MUST I DO TO BE SAVED?" tracts "evaporates" into the hands of some of the 170,000 Japanese who read their nearly miraculous tract at Emperor Hirohito's Palace, also a Shinto Shrine called "Kyujō."



Over 1 million people daily flocked to this Buddhist "Goddess of Mercy" Temple in Asa Kusa, Tokyo. Some believe "She" was responsible for stopping the Atom bombs from falling all over Japan at the close of World War II.

People 60 to 80: Tear Out This Ad

... and mail it today to find out how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN OF KANSAS CITY. No obligation. No one will call on you!

Write today, simply giving your name, address and age. Mail to Old American Ins. Co., 1 West 9th, Dept. L315C, Kansas City, Mo.

Please mention THE SWORD OF THE LORD when answering advertisements.

The Heavenly FIRE

By Charles H. Spurgeon

I plead with you that you gather and use in your ministry much heavenly fire. Upon this subject, you will perhaps expect me to speak guardedly; for you have seen the mischief of wild fire, and the perils of strange fire, and possibly you are anxious to know what I think of a certain "army" which abounds in fire, and blazes away most marvellously. I shall express no opinion, except that none of the supposed evils of

fire are equal to those of lukewarmness. Even fanaticism is to be preferred to indifference. I had sooner risk the dangers of a tornado of religious excitement than see the air grow stagnant with a dead formality. It is far better for people to be too hot than to be lukewarm. "I would thou wert cold or hot" is Christ's word still, and it applies to preachers as well as to others.

When a man is freezingly cold in the things of Christ, we know where he is; and if another is red-hot, or even at a white heat, and is thought to be too enthusiastic, we know where he is; but when a minister preaches in such a way that, at the close of his sermon, you say, "This is neither cold nor hot," you go away feeling that you have had enough, or even too much of it. There was nothing to excite you; you could almost wish to have been made angry rather than to have been lulled by such discoursing. A lukewarm sermon sickens every healthy mind.

Nor is this evil to be found in the pulpit alone. I should gravely question whether, if an angel were to take a thermometer, and go round the dissenting churches in London, he would not find a large proportion of them certainly not cold, most decidedly not hot, but between the two.

How is it with you, dear brother? Do you say, "Well, I am not the warmest of all, but then I am not the coldest of all?" Then I have a suspicion as to your temperature; but I leave the matter to your own judgment, only remarking that I have never yet met with fire that is moderately hot. Should any of you discover such an article, you will be wise to patent it, for it might be of service in many ways. The fire with which I have been acquainted has been such that I have never given it my hand without remembering its warm embrace. Fire has never yet learned moderation. I am told that it is wrong to go to extremes, and upon that ground fire is certainly guilty; for it is not only intensely hot, but it has

a tendency to consume and destroy without limit. When it once commenced with this city, in the olden time, it left little of it but ashes; there was no keeping it within bounds.

May God grant us grace to go to extremes in His service! May we be filled with an unrestrained zeal for His glory! May the Lord answer us by fire, and may that fire fall first on the ministers, and then upon the people! We ask for the true Pentecostal flame, and not for sparks kindled by human passion. A live coal from off the altar is our need, and nothing can supply its place; but this we must have, or our ministry will be in vain.

Brethren, we must, first of all, take care that we have the fire burning in our own souls. I am happy to know that there are very few, if any, among you who are utterly cold; for you go to be warmed into earnestness if we set about it aright. It is very hard to warm a stone. You may clothe a man in blankets until he is fairly warm, because there is life in him; but you cannot heat a stone in that fashion. Life always begets a measure of warmth, and the possibility of more; and as you have life, there is within you the capacity for heat. Some preachers are of such a cold nature that no known means could warm them.

The attempt to find heat in some men's sermons reminds me of Aesop's fable of the apes and the glowworm. The apes found a glowworm shining on the bank, and straightway gathered round it to warm themselves. They placed sticks over it, and tried to make a fire; but it did not burn. It was a very pretty thing, and looked like flame; but they could not warm their cold hands with its cold light. So have I known ministers, whose light was destitute of heat; and, consequently, the poor sticks around them have never kindled into a flame, nor have frozen hearts been melted by their influence.

It is dreadful work to listen to a sermon, and feel all the while

as if you were sitting out in a snowstorm, or dwelling in a house of ice, clear but cold, orderly but killing. You have said to yourself, "That was a well-divided and well-planned sermon, but I cannot make out what was the matter with it"; the secret being that there was the wood, but no fire to kindle it. A great sermon without heart in it reminds one of those huge furnaces in Wales, which have been permitted to go out; they are a pitiful sight. We prefer a sermon in which there may be no vast talent, and no great depth of thought; but what there is has come fresh from the crucible, and, like molten metal, burns its way.

I once knew a lad who, when he used to go home from the smithy where he worked, was roughly handled by the boys of the village, till his master suggested a plan of defence, which was wonderfully efficacious. He took a rod of iron, and just before he started to go home, he blew up the fire, and made the iron hot. When the boys came round him, he warned them not to touch his stick; and after once feeling it, they obeyed the admonition, and respectfully kept their distance. I do not quote the example with any commendation of the actual fact, but with this moral in view,—heat your sermon red-hot, and it will be likely to be remembered by all who come into contact with it. Everything gives way before fire.

Energy still remains an essen-



Charles H. Spurgeon

tial, whatever else in oratory may have changed since the days of old. It is said that the oft-quoted reply of Demosthenes to the question, "What is the third thing?" "Energy." I will not pretend but "Energy." What is the second thing? "Energy." What is the third thing? "Energy." I will not pretend to decide the classical question; but I am sure that, as a matter of fact, energy is the main thing in the human side of preaching. Like the priests at the altar, we can do nothing without fire.

Brethren, speak because you believe the gospel of Jesus, speak because you feel its power, speak under the influence of the truth which you are delivering, speak with the Holy Ghost sent down from Heaven, and the result will not be doubtful.

Let it be carefully remembered that our flame must be kindled from on high. Nothing is more to be despised than a mere painted fire, the simulation of earnestness. Sooner let us have an honest death than a counterfeit life. The imitation of Baxter is detestable; but to be like Baxter is seraphic. If you would be like Whitefield, I would say be Whitefield. Let the fire be kindled by the Holy Ghost, and not by animal passion, the desire of honour, emulation of others, or the excitement of attending meetings. Let the terrible example of Nadab and Abihu for ever put away strange fire from our censers. Burn because you have been in solemn fellowship with the Lord our God.

Recollect also, that the fire which you and I need will consume us if we truly possess it. "Spare yourself," may be whispered by friends; but it will not be heeded when this fire is burning. We have given ourselves up to the work of God, and we cannot go back. We desire to be whole burnt offerings and complete sacrifices to God, and we dare not shun the altar. "Except a corn of wheat

A Missionary Cry

A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom,
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.

O Holy Ghost, Thy people move,
Baptize their hearts with faith and love,
And consecrate their gold.
At Jesus' feet their millions pour,
And all their ranks unite once more,
As in the days of old.

Armies of pray'r your promise claim,
Prove the full pow'r of Jesus' name,
And take the victory.
Your conqu'ring Captain leads you on,
The glorious fight may still be won,
This very century.

The Master's coming draweth near,
The Son of Man will soon appear,
His Kingdom is at hand.
But ere that glorious day can be,
This Gospel of the Kingdom, we
Must preach in ev'ry land.

O let us then His coming haste,
O let us end this awful waste
Of souls that never die.
A thousand millions still are lost,
A Saviour's blood has paid the cost,
O hear their dying cry.

They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom,
O Church of Christ, what wilt thou say
When in the awful judgment day,
They charge thee with their doom?

—Rev. A. B. Simpson.

fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." We can only produce life in others by the wear and tear of our own being. This is a natural and spiritual law,—that fruit can only come of the seed by its spending and being spent even to self-exhaustion.

Why are many earnest ministers worn and weary till heart and brain give way? They would be of little use if they did not run such a risk. All men, who are eminently useful, are made to feel their weakness in a supreme degree. Can the Spirit of God, even the Infinite Deity, ride in such frail chariots as these, without straining the axle, and making the whole machine to quiver, as if it would be utterly dissolved beneath its sacred burden? When God visits us with soul-saving power, it is as though devouring flame came forth from Heaven, and made its abode in our bosoms; and where this is the case, there may well be a melting away of all strength. Yet let it be so: we humbly invite the sacred burnings.

Herod was eaten of worms, be-

ing cursed of God; but to be consumed by God for His own service is to be blessed to the full. We have a choice between these two, to be eaten up by our corruptions, or by the zeal of God's house. It needs no hesitation; the choice of every man among us is to be wholly the Lord's,—ardently, passionately, vehemently the Lord's servants. Let the Divine fervour cost us what it may of brain, and heart, and life. Our only hope of honour, and glory, and immortality lies in the fulfillment of our dedication unto God; as devoted things, we must be consumed with fire, or else be rejected.

For us to turn aside from our lifework, and to seek distinction elsewhere, is absolute folly; a blight will be upon us, we shall not succeed in anything but the pursuit of God's glory through the teaching of the Word. "This people have I formed for myself," saith God; "they shall shew forth my praise"; and if we will not do this, we shall do less than nothing. For this one thing we are created; and if we miss this, we shall live in vain.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Subscription rates: \$2.50 per year, \$5 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Office of Publication: The Sword of the Lord, 131 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

Dr. Bob Jones SAYS:



I had a letter recently from the wife of a minister of the Gospel who is doing a wonderful work for God. She said: "You led me to the Lord, and what I learned at the College about God's Word and how to live the Christian life has been of priceless value. I thank you and I praise the Lord for allowing me to go to Bob Jones University."

This wonderful, gifted, talented, musical, consecrated Christian woman came to Bob Jones University in the early days of the institution. Her husband also attended, and he was called to preach the first year he was in school. By the way, this young lady's father came to Christ under my ministry before I founded Bob Jones University.

If you born-again, spiritually minded, consecrated Christian peo-

ple could really know what God has done and is doing through Bob Jones University, we wouldn't have to ask you to invest some of the Lord's money in the work here. You would want to invest money in this glorious work. We have nobody in the field raising money. All we do is to let folks know what we have and let the people who have an affinity for the type work we are doing help us financially. Please pray for us; and if the Lord leads you, invest some of the money He gives you in the work here. Thank you and God bless you.

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(Advertisement)



True Stories of Saving Souls Through Healing Bodies
By Dr. Paul White, Medical Missionary
in Tanganyika, East Africa

CHAPTER VII

Tragedy and Kitu

I always get a thrill out of extracting a tooth. Apparently, so did my patient this time, for toothless and content, he poured me out a cup of tea within half an hour of the ordeal. As he did so, he remarked:

"Sorry, Doctor, that my dental worries coincided with that thunderstorm. Your car can't possibly get through those black soil flats after that downpour."

I nodded. "Oh, well, we can

walk. Twenty miles is a reasonable distance. We'll leave tomorrow at crack of dawn."

Daudi's interpretation of this elastic time of day was to arise at 4 a. m. Three hours after sunup we crossed a wide, sandy riverbed and sat down for a brief rest under the shade of an umbrella tree.

"Eight miles to go," grunted Daudi. I grunted, too. Twelve miles of difficult foot-slogging, or, if you prefer the African word, "safari," lay behind us. At first, by the ghostly light of a hurricane lantern, we had pushed our way along a winding track, flanked with thornbush that tore at our clothing and cast weird shadows. Later, we had walked in the coolness and colorful dawning of the equatorial sun. Now, in the glare and heat of the forenoon, we were on the open plain passing between hillocks where rainbow-hued lizards scrambled over the rocks and stood looking at us with pulsating throats. The only other sign of life was an occasional rock rabbit; seeing us it would scamper into a crevice, its coat blending with the grey of the granite boulders. We had ploughed through incredibly sticky mud, and had then followed the track over cracked, parched earth, scarcely affected by the rain of the night before. Now, at last, eight miles away, we could see the white-roofed buildings of our hospital in the heart of East Africa. Great black clouds were massing over the hills. They seemed torn apart by vivid lightning. Thunder rumbled, and in a moment the craggy outline of the hills was lost in a red, rolling duststorm. Daudi sniffed the air.

"Hongo! Bwana, what is as sweet as the smell of rain on dry ground?"

I wanted to watch that storm sweeping over the wide plain, but Daudi was urgent.

"We must move on, Bwana, and we must go fast, or the rivers near Mvumi will be flooded, and then we may have to wait hours to get across."

We kept up a swinging pace, and had lessened the distance home by three miles when we heard the roar of flood waters dashing down the precipitous sides of the hills, tearing out tons of earth in their headlong career. We broke into a run, crossing a river a hundred yards wide, and then stood on the far bank to watch a boiling mass of water, red with soil, rush down from the hills. It swirled past us, and soon we could not make ourselves heard above the noise of its turbulence. Great waves, feet high, burst with a roar. We walked for a quarter of a mile before Daudi spoke.

"Bwana, if the storm waters have fallen on the eastern slope of the hill, we shall be in trouble."

"I don't see that, Daudi; the worst of the water will have passed in half an hour, and then, behold, we shall walk across on firm, wet sand."

Daudi smiled:

"Lunji (perhaps), Bwana."

We had come to a place where there was a large grove of baobab trees, looking, from a distance,

like an oak forest. In anticipation of the rain, they were covered with deep green leaves. As we passed underneath one of these great trees, I saw an African hurrying towards us, waving a letter.

"Bwana, it's come." In his excitement, he forgot even to greet me. Realizing his oversight, he stopped, and said:

"Mbukwa, Bwana."

I replied:

"Mbukwa, Mwalimu! (Good

day, teacher). Za henyaya?" (What

news of your

place?)

"Viswamu du (All good), Bwana. Now look at my letter."

It was a notification that he had passed brilliantly in his final teacher's examination, and attached to it was an offer of a splendid position in one of the big government schools. He was instructed to report, together with a medical certificate, in five days' time, at the Seat of Government.

"That's great, Simeoni," I said, "simply great. Come along tomorrow and I shall give you a thorough wupime (medical examination) at the hospital."

The African lad beamed.

"Thank you, Bwana. May you have a good safari."

We set out again, walking along the narrow winding track. I walked behind Daudi, admiring the ease with which he walked, and the strength of his muscles as they rippled beneath his coal-black skin. He was singing away to himself, but I kept silence. There was something worrying me, something about Simeoni that struck a responsive note in my medical make-up, but somehow I couldn't trace it. "What was it?" I thought. "His eyes? No." It was something about his face, but I couldn't trace it. I made a mental note that, on the morrow, I would go thoroughly into that strange hunch that comes, as a sixth sense, to a doctor.

Daudi stopped, and pointed with his chin. "There's trouble, Bwana, bad trouble. Look at it."

In front of us were three narrow but deep water-courses that normally meant a scramble up and down steep banks. Now they were full to the brim, with turbid water moving at a rate of knots. The first one was about fifteen feet wide.

"I can jump that one, Daudi. I will do it first, then you throw me the gear."

"Hongo," said Daudi, "you couldn't jump that."

"Kah?" said I. "You watch me. If I fall in that river, Daudi, you may call me an old man."

I took off my boots and socks, put the chin-strap of my sun hat in position, and made certain that the edges of the bank were strong enough to bear my weight. Then I surveyed the run up, carefully removing any thorns. I dug my toes in and ran at my top speed for the bank, only hoping that my jumping foot would coincide with the patch of clay that I had chosen for the take-off. It did. I sailed through the air, caught a fleeting glimpse of the water underneath—and, bump, I landed safely. I picked myself up ruefully; the soles of both feet felt as though they had been hit by a sledge hammer.

"E-e-e-e," said Daudi, on the far bank, "I could not do that."

"Pouff," I said, "of course you could. It is not far to jump. First throw me the boots and the camera and the water bottle and the books."

I caught all these, and watched him prepare for his leap. I knew



Simeoni had passed examinations for a government job.



Daudi tries to jump a creek but doesn't quite make it!

he could swim, but I thought it better to suspend putting on my socks for a minute or two to see if he would land safely or if I would need to pull him out. My doubts were justified. Daudi came charging to the bank like an express train. Two yards from the brink he changed his mind, but it was too late. With a gasp, he launched himself into space, and landed two feet short. His hands clutched the bank, but his body was whipped due south by the force of the torrent. I grabbed his hand and managed to drag him to safety. He was a most comical figure in his bedraggled, dripping state.

"Kah," he spluttered, "truly I am no bird."

"You look more like a fish, Daudi. Come on, there are more rivers to cross."

The next two rivers had fallen somewhat. We waded across without further incident—to Daudi; but I lost my foothold, with disastrous results, when within a yard of the bank of the last river. I came up gasping. My sun hat floated gaily downstream, and I cut a ludicrous figure, my clinging clothes stained a red ochre color from the muddy water. We were a sorry pair as we walked the last half-mile home.

My wife was, at first, rather concerned, and then she laughed—rather immoderately, I thought. A shower-bath from my ramshackle shower restored comfort, however, and I sat down to a hearty meal, telling her about our safari, and then about Simeoni. As I spoke, a horrible thought gripped me. It was his ears. They had a queer look about them: I felt a cold chill shooting down my spine.

Simeoni duly arrived at my little mud-brick surgery. I went over his chest, his heart, and all the rest of it. He was as sound as a bell. There was no indication of disease there.

Daudi was taking a blood slide. As he took up his tray of paraphernalia, I motioned to him to come to me.

"Daudi, give me a slide and the skin scraper. I want to test the skin in his ears."

Daudi's eyes opened wide. He knew what that involved.

Simeoni was talking enthusiastically about the future. I listened as he spoke of how he hoped to be able to serve God in the big school where African lads were given such a first-class education.

"Bwana," said he, "it is not

enough to teach them these days, when the customs of our tribe are being forgotten by the young men. It is essential that we should teach them of God. I have asked Jesus to be Chief in my life, and behold, will He not guide me?"

"But, Simeoni, if He should guide you into hard places, what then?"

The lad smiled: "I would go, Bwana."

I had a sickly feeling that, within the next half-hour, I would need to tell him a fact that would change the whole direction of his life. Daudi came with his slide. I scraped a little of the skin from inside his ear, mounted it on the slide, and said to him:

"Do a Ziell Nielson on it, and (Continued on page 9)

TANGANYIKA EN MOTO — that means "lake of fire" in Tanganyika. Great, active volcanoes rear their heads and every native knows what those terrifying words mean.

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Introducing Raymond C. Wilson

6904 Pecan Park Drive, Fort Worth, Texas

By Evangelist Bill Rice

When I first entered the ministry in Texas, I was greatly influenced by a young Baptist preacher, Raymond C. Wilson. Although pastor of a strong Baptist church in South Texas, Brother Wilson spent a great deal of his time in revival work. It was in the depression and again and again this young man went to the aid of small, struggling churches. Sometimes in revivals he would raise money to pay off church debts and not even get enough for himself to pay his traveling expenses. I will always be grateful that our trails crossed when I was just entering the ministry, for his clean, godly life, and his fervent Bible preaching were an example that greatly helped me and other young preachers then, and that I look back upon with joy today.

Brother Wilson is a graduate of Decatur Baptist College and Hardin Simmons University, both in Texas. For fifteen years he was pastor in Texas. When World War II came along, he entered the army and served as a chaplain in the South Pacific. After the war he and his family (wife and two youngsters) moved to California where he ministered for several years.

However, Raymond Wilson has always been evangelistically inclined. Several years ago he wrote me that he felt God would have him in revival service full time. For this reason he left California and has moved back to Fort Worth, Texas, and entered the full-time evangelistic ministry.



Evangelist R. C. Wilson

From personal experience and from the testimony of many others, I know Raymond C. Wilson to be a man of God. He is a gifted Bible teacher, a strong gospel preacher, a hard worker, not money minded, bent on winning souls. I earnestly recommend this man to SWORD readers. He is willing to go to any church, whether large or small, where he feels clearly led of God. Those interested in securing his services as an evangelist may write directly to him at his home address. Other references are available upon request. Please feel free to ask any question that is on your heart when you contact him. He will be of real help wherever he ministers.

RALPH M. DAVIDSON, P.O. Box 77, Coffeyville, Kansas, saw 23 professions of faith, 65 dedications, and 7 decisions to join the church. The pastor, Rev. James Frink, sends his recommendation of Brother Davidson.

Although it has been months since SWORD of the Lord EVANGELIST ERNIE HABECKER was with the Jones Chapel of Elkton, Maryland, it seems the blessings are still continuing. Brother Habecker was with this church back in August of last year. Dr. John R. Rice drove over from Sandy Cove to speak one Saturday night of this revival. During the revival campaign there were 42 conversions, 5 backsliders who came back to the Lord, and 10 Christians who made rededication of their lives to the Lord's service. All in all, it was a wonderful revival campaign. Pastor A. P. Dickerson writes, "How we thank the Lord for the ministry of Evangelist Ernie Habecker, and without hesitation gladly recommend him to any church, pastor, or people who desire the services of a Spirit-filled, hard-working, soul-winning evangelist who preaches the Word of God without fear or favor."

Churches interested in dates and additional information concerning this evangelist may write to Evangelist Bill Rice in care of this paper.

SWORD of the Lord EVANGELIST J. OSCAR WELLS has conducted revival meetings with the Rev. J. W. Lasater in Hughes Springs and Longview, Texas. Con-

Over 600 Former Priests Helped by Christ's Mission

We know that readers of THE SWORD OF THE LORD will be impressed, as we are, to know that Christ's Mission, in New York City, which specializes in winning Catholics to Christ and helping former Catholics, has helped over 600 priests who had left the Catholic ministry!

cerning the revivals, Pastor Lasater writes to the evangelist as follows:

"Indeed I praise the Lord for His blessings upon you. I have worked in about seventy revivals in the ten years that I have been trying to teach the 'precious Gospel,' and I say it from my heart, I find you the most sold out to the Lord of anyone with whom I have ever worked."

Evangelist Wells is available for revival meetings both in large and small churches as the Lord leads. For further information and dates write Evangelist Bill Rice in care of this paper.

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

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We believe that the work of Christ's Mission is necessary and good. We have confidence in Dr. Walter Montano, who, is himself a former Roman Catholic priest who has been greatly used of God. We hope our readers will pray for Catholics, will love them, see that they get good Christian literature, and set out to win them just like we try to win other people who need Christ. And we hope you will pray for Christ's Mission. Read carefully their ad in this issue of THE SWORD, and see whether God would have you help in their rehabilitation center for former priests. It will help if you mention THE SWORD OF THE LORD when you write them.

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REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

SWORD of the Lord EVANGELIST PAUL FERGUSON, 1912 Vance Avenue, Chattanooga, Tenn., conducted a splendid revival campaign with the Kings Mills Baptist Church of Kings Mills, Ohio, in November. The Rev. H. L. Cully is pastor of this thriving church. There were 35 conversions and 40 rededications during the campaign. Evangelist Ferguson preached twice in the high schools of Winchester, Ohio. This was one of the best attended of any revival ever held in this church. Pastor Cully wrote Dr. Bill Rice,

"Brother Ferguson has proven a source of great inspiration. He is truly a man of prayer and has a real passion for souls. He worked hard, witnessed, and won many in the home. We had some outstanding conversions during this meeting. If any pastor is looking for a man who loves souls and is willing to pray and work for revival, I can recommend Brother Ferguson."

Other pastors interested in securing the services of this splendid evangelist may write to him directly or to Evangelist Bill Rice, Director, 214 West Wesley, Wheaton, Illinois.

SWORD of the Lord EVANGELIST JOE B. RICE, 206 North Roberts Street, Edmond, Oklahoma, conducted a revival campaign with the small Southside Baptist Church of Colorado City, Texas, early in December. There were 6 conversions, and 12 rededications. Five of the conversions occurred the closing night of the campaign. The SWORD is thankful for evangelists who gladly go to small rural churches as well as to large churches. Other pastors interested in securing Joe Rice's services may write directly to him or to Dr. Bill Rice in care of this paper.

SWORD of the Lord EVANGELIST ERNIE HABECKER, 700

East Bowman Drive, Oklahoma City 10, Oklahoma, conducted a soul-winning revival campaign with the Peoples Gospel Church in Georgetown, Delaware. During this campaign, there were 36 conversions and 11 rededications. Dr. Bill Rice talked with some of the people of Georgetown during the revival campaign and these veteran Christian workers expressed delighted amazement that so young a man would have the mature judgment exercised by Evangelist Habecker all during the campaign. There was rejoicing in the many conversions and the general reviving that was taking place among the members of the church.

This was a new work and did not even have a pastor; the weather was very unfavorable, and other things seemed to hinder the progress of the meeting. It was felt that the gospel preaching backed up by the prayers of faithful Christians was responsible for the splendid results in spite of the difficulties.

EVANGELIST HERB TYLER, 12348 S. E. Salmon, Portland 16, Oregon, just closed a two-week revival campaign at the Fellowship Baptist Church, Garden City, Kansas. Twenty-two people were converted, 18 joined the church, and many dedicated their lives to the Lord. The pastor, Rev. W. T. Froggatte, says that Brother Tyler "is certainly a pastor's friend and loved by the people."

EVANGELIST HUGH F. PYLE, 1711 South Gordon Street, S.W., Atlanta, Georgia, was with the Atapulgus, Georgia, Baptist Church for services recently. Twenty people accepted Christ as Saviour, and 19 rededications were recorded. Rev. Paul Williamson, pastor highly recommends Brother Pyle.

In a recent meeting at the First Regular Baptist Church, Hammond, Indiana, EVANGELIST

from persecution -- from fear -- from want -- from bondage

YOU AND I ENJOY THESE FREEDOMS—and we cherish the most important freedom of all: the freedom to worship God according to the dictates of our own consciences. That any group would conspire to deny this freedom to others may seem too fantastic to be true. That there are men right here in America who are denied this freedom may seem unbelievable. But the facts prove that it is true.

These Are the Undeniable Facts

- Priests who leave the Church of Rome are persecuted: by slander, by pressure brought to bear on their families and friends to banish them, and in South America and Europe, by physical violence.
- Priests who leave the Roman Catholic Church live in fear. They know by observation that to break them Rome will command all of her powerful social, economic and political forces.
- Priests who leave the Church of Rome are victims of a calculated effort to prevent them from earning a livelihood. Many employers will not hire a man who indicates that he has been a former priest. Seldom does the former priest have any private funds or clothes. With no place to go, he lives in want.
- Priests who have told their superiors of their desire to leave the Church have sometimes been forcibly restrained. Some have been committed to Roman Catholic hospitals and mental institutions from which release is almost impossible. More terrifying than physical bondage are the threats of purgatory and hell which are used to hold them in spiritual bondage.

...as many as the Lord our God shall call

Acts 2:39

Today in all parts of the world, Roman Catholic priests are leaving the Church. The reasons they give for leaving reveal their spiritual and intellectual search for the truth.

- They are disillusioned with practices inconsistent with Scripture
- They have discovered serious errors in the theological dogms of the Roman Catholic Church
- They have recognized that salvation by works is a mockery
- They have witnessed the evils of a totalitarian hierarchy
- They have been shocked by political and moral corruption within the Church

Our help is in the name of the Lord . . .

Psalms 124:8

Through a specialized program of rehabilitation, Christ's Mission is helping many former priests discover a new way of life—a life of physical and spiritual freedom. The Mission provides counsel and advice in practical and spiritual matters. Often we shelter, feed and clothe men who have just left the Church and have no means of support. Many men are helped to find work. Travel and medical expenses are provided in emergencies. If the former priest is converted and feels called to serve God in the Protestant ministry, financial assistance is ex-

tended to enable him to attend a school or seminary. Spiritual help and guidance is a primary and integral part of the program of assistance. Christ's Mission has helped over 600 former priests.



The business and magazine offices will occupy this building.

Priests Are Leaving in Greater Numbers

Today the opportunities are greater than they have ever been in our 75 years of service. More and more priests are resigning and appealing to us for assistance. We are receiving these requests from all over America and many other parts of the world. This is especially true in South America, where persecution is bitter against defectors. Priests tell us that many more would leave if they had a place of refuge.

Dugan Center Being Established

Because of this increasing need, and as a result of long and prayerful consideration, Christ's Mission is establishing a center for former priests. This center will enable us to provide a more complete and integrated program of rehabilitation. A special committee of experts in the field of education, business, guidance, health and theology will meet with the former priests and help them work out the many problems they face. They will have the help of our job placement program and will receive spiritual and material aid. Throughout their period of readjustment they will be living with men who understand and sympathize with their problems. Rev. Frank F. Payas, a Roman Catholic priest for 20 years and a Protestant pastor for 10 years, has been appointed supervisor of the center.

We Must Act At Once

A property, ideal for this center, has been offered to Christ's Mission by a wonderful Christian family at a fraction of its actual value. The Board of Trustees have voted to purchase this property and establish the Dugan Center at once. Prayer and the open door of opportunity have convinced them it is the Lord's leading. They have authorized a financial appeal of \$50,000 to purchase the property and establish the former priest center.

We Will Need the Generous Help of Friends

We appeal to readers because we believe that you will support this act of faith. May we ask you to give both generously and sacrificially that we may be enabled to assist more priests in their search for freedom.

You will want to have an important part in making this center a reality. Please pray about this carefully, and as soon as you can, send your contribution to us. We are sure you will stand by us in this hour of urgency.

Dr. Walter M. Montano, Executive Director
Rev. Frank Payas, Supervisor, Dugan Center

CHRIST'S MISSION Dept. SW
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This building will be used for the former priest center.

**\$8.95 Worth During
Letter Month for \$5.00**

Let Me Suggest--

By Viola Walden
Secretary to Dr. John R. Rice

During March, our SWORD Letter Month, may I suggest that you think of three people to whom you would like to give a subscription to THE SWORD OF THE LORD? Instead of the regular price of \$2.50 per year per person, you may send three names to receive the paper a full year, and enclose only \$5—a saving of \$2.50 (the price of one subscription). And in addition, we, for the three subscriptions for \$5, (\$6.50 in Canada) will send you FREE the lovely plastic Bible case described elsewhere in this paper—a total of \$8.75 worth for only \$5. And then, on top of that, you may have free Bill Rice's newest booklet of six sermonettes, *Sermons From the Saddle*,—if you ask for it—a pamphlet prepared especially for Letter Month.

Now you will agree that this is a bargain. And you don't have to be Scotch to figure that out!

Dr. Rice is greatly burdened to get new subscriptions to THE SWORD OF THE LORD, as are we who work closely with him in getting out the Gospel. What say that you and I get together, during March Letter Month and really gladden his heart by flooding him with thousands of new subscriptions while he offers to us this cut-rate price? It is customary for us to accept one 3-year subscription for \$5, but now he has said I might offer you the three 1-year subscriptions for the same price, and give you free the other two items mentioned. So while he is so generous, let's take him up on it. Then five people will benefit by your help. Not only will your three friends receive a blessing all year through your kind efforts, but you will help us to build a great mailing list. Then you will receive the nice case to house your Bible—a lovely gift which you will enjoy so much through

the years. I am praying that thousands of you—beloved in the Lord—will do your share.

And you will love carrying your Bible in this lovely gift case. I can hardly wait to get in my names so I too can take advantage of this, one of the finest premiums we have yet offered. And a very useful one, too, you will agree when your free case reaches you.

You will be surprised how convenient you will find your Bible case—room for your Bible, notebooks, other papers, and your Bible-marking pencil. And two nice snaps keep them secure, and the case protects them from rain and snow.

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And there shall be fair mansions for our rest
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Shall be forgotten on that promised morrow.
Come, comrade, fare across the earthly sod
To claim our high inheritance of God,
For it awaits, and through His guiding grace
We shall arrive and we shall see His face.—Reid Crowell*

Was Judas Iscariot Ever Saved?

By the Editor

September 12, 1956

My dear Brother A.-----:

I thank you for your letter with questions about Judas Iscariot, which I will try to answer from the Word of God.

First of all, one should settle what the Bible clearly states about Judas, as to whether he was saved or lost. In John 6:64 Jesus, speaking to the disciples, said, "But there are some of you that believe not." Then the verse goes on to say, "... For Jesus knew from the beginning who they were that believed not, and who should betray him."

Again, in the same chapter, John 6:70, 71, we read, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

Here it is clear that Judas did not trust in Christ, that he was a devil, unconverted.

Again, in Acts 1:25 we are plainly told that Judas fell from the place of apostleship (not from salvation, because the Scripture has already clearly said that he was an unbeliever, not saved, but a devil), and that Judas went "to his own place," that is, evidently to the natural place of Christ-rejecting sinners, to Hell.

The Bible teaches that Judas was an unbeliever, a devil, and that he went to his own place.

Now note the problems you mention.

1. You think that Jesus, in Matthew 10:16, called Judas one of His sheep. No, you are mistaken. Jesus said to the twelve apostles, "Behold, I send you forth as sheep in the midst of wolves..." Here these young preachers are sent out to face all the power of Satan, and so their weakness is likened to the weakness of sheep among wolves. But there is no reference here to whether they are God's sheep, that is, saved people, or not. That is not the picture.

In the same chapter, verse 6, Jesus said, "But go rather to the lost sheep of the house of Israel." So the people that the apostles were preaching to are called sheep, and the apostles are like sheep. But in neither case does it mean that all those who heard were Christians or that the preachers who preached were all Christians. Judas certainly was not a Christian and that is not the meaning of Matthew 10:16.

2. You call attention to Matthew 19:28 where Jesus said, "... Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Did this involve Judas? I think it did not. For when Jesus said, "... ye which have followed me," He surely meant a heart following, and not merely one like Judas who had associated himself somewhat with Jesus physically. Would you say in these days that everybody who joins the church is thereby following Jesus? Surely not. And so those who went with Jesus physically but personally did not love and trust Him could not be truly said to be followers of Jesus. So Matthew 19:28 does not include Judas, for he was never truly a follower of Christ, and he will not be in the kingdom.

3. You call attention to Matthew 26:29, where Jesus, in taking the Lord's Supper, said to those gathered when He instituted the Lord's Supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

However, I believe that Jesus was not addressing Judas. I think Judas had already left the group. In the same chapter, Matthew 26:25, you will see that Judas is revealed as the betrayer before Jesus instituted the Lord's Supper. Now compare that with the companion passage in John 13:21-30. There we see how Jesus revealed who it was that should betray Him. In verse 30 we read, "He then having received the sop went

immediately out: and it was night." Now in John 13, the institution of the Lord's Supper is not discussed, but it took place certainly after Jesus had revealed who it was that would betray Him. So it took place after Judas then went out. Jesus did not say He would drink of the fruit of the vine in the kingdom with Judas. Judas was not present, and Judas will not be present in Christ's kingdom on earth, either.

The passage in Luke 22 is not very clear on this matter, but I think by comparing Matthew 26:25 and John 13:30, we can conclude that Judas was not present when Jesus ate the Lord's Supper with the disciples. At any rate, even if Judas were present, the promise was certainly not meant to include Judas, a lost man.

4. You call attention to the fact that the Scripture says that Judas repented. Why, then, was he not saved? You say, "I could understand this, I believe, if it said remorse instead of repent."

Well, actually there you have the key to the situation. It is true that in the King James translation of the Bible, in Matthew 27:3, we are told, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders." But the word here is not the word everywhere used in the New Testament for saving/repentance, when a sinner turns from his sins to trust in Christ. The word usually used is *metanoeo*, which means "to have another mind," or more literally, perhaps, a change of heart attitude toward God and sin. That is not the word used in Matthew 27:3. Instead, it is *metameloma*. It is a Greek word meaning "to be careful or concerned with" (*Young's Analytical Concordance*). Judas was deeply concerned and conscience-stricken after he had betrayed Jesus, and he brought again the money which he had taken as a bribe. But Judas did not repent toward sin and toward God in the sense of a change of heart attitude. He did not repent unto salvation. The same word is not used as for repentance unto salvation.

Thank you for your questions, dear brother. I am glad you like THE SWORD OF THE LORD and hope this explanation about Judas will be helpful.

In Jesus' name, yours,
John R. Rice.

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DR. SMITH

The Lost Art OF GOING TO PRISON

It was Peter and John who started it. A promise to "keep quiet" would have been enough; and there were other ways in which they might have told the excited crowd their story, without being provocative and standing up in the very Temple Square. But that wasn't their way. Partly a sense of loyalty to the One who had so recently stood where they stood, before the Sanhedrin; partly perhaps an inner dignity which refused to be cowed by the threats of little men with much authority: anyway, their answer was given, and it remains a classic in the history of the fight for religious liberty: "Whether it is right in the sight of God to listen to you rather than to God, you must be the judge; for we cannot but speak of what we have seen and heard" (Acts 4:20).

Their example was catching. In many lands and among all classes of people—to bishops and servant girls, civil servants and schoolmasters and slaves—the choice came. Sometimes it was a demand that they should renounce their religion and utter blasphemy. Such must have counted themselves lucky: they were faced with a clear-cut issue of right and wrong. Often the demand was more subtle.

At the time the Government was organizing a great religio-nationalist festival, all that was asked of the Christians was that they should make a gesture to show their goodwill. The Devil was there with his familiar arguments: *After all, a pinch of incense on the altar fire isn't going to do any harm—we know that this is no god, and so the deed has no significance for us—this isn't the right time to be provocative. The authorities expect it of a man in my position. It's really an expression of patriotism more than anything else. What's going to happen to the family if I lose my job?* Some of them yielded, and they were given a certificate (a libellum it was called) to say that they had offered incense at the statue of Caesar and so proved their loyalty. (It is interesting that the word has been preserved in the English language; libel—the worst thing you could say about a man, that he had taken the libellum.)

There were many thousands who thought that perhaps Peter and John had shown a better way. A pagan writer has left a description of these people singing, with joy on their faces and in their hearts, as the soldiers conducted them through the streets on their way to the lions. Here and there chance has preserved a first-hand pen portrait of one or other of these people: the young bride with her new-born baby at her breast. She was only a catechumen. The worst part of it, she wrote, was "when father came to the prison and begged me with tears to give in." Another was the tough old Bishop of Antioch with a vast congregation in the new Colosseum at Rome to watch him be torn by lions. Others died without a name, and we wouldn't



even know of them if it hadn't been for some pagan convert who later bore testimony that it was watching their death that had brought him to Christ.

"The time is inopportune." How often we hear that phrase when we propose to do something which "they" won't like. It must have been said to William Tyndale scores of times. Of course, it was a good thing to translate the Bible into English, but not now—not this year when the Government is carrying out their campaign against heretics. Wait till the old Cardinal is dead, then things will change—the time is not opportune; it will only arouse needless opposition. But William Tyndale was deaf to all their advice. He spent half a lifetime in exile, a hunted man. Finally they got him. "If they burn me," said Tyndale, "it won't matter. The translation is finished, and anyway it is only what I have expected." They didn't burn him; they strangled him instead.

In Ceylon we like to join with the noble army of martyrs in praising God, but we are careful not to join them in being martyrs. We don't even go the first step with them: it is enough to suggest that such and such an action would be "provocative" for everyone to agree that it would therefore be inopportune.

We are well practiced in this art of being inoffensive. We preach a Gospel which is never provocative, and bear a witness which we take care shall not be overheard. Some day a local Christian congregation will so far forget itself as to "declare the things it has seen and heard." It may result in the parson going to prison and the church being burnt down, but at any rate "they" will know what we believe, and that we really do believe it.

—"A Correspondent" in *Christian News Bulletin*, Ceylon.

Open Air Campaigners

We were very happy, some weeks ago, to have a visit in Wheaton from **EVANGELIST JIM DUFFEY** and other workers of the Open Air Campaigners. The Open Air Campaigners is an interdenominational organiza-

tion that has been in the field, working in Australia for sixty years, with headquarters in Sydney. They have thirty-seven full-time staff evangelists and some two hundred volunteer workers in



Open Air Campaigners from Australia in U. S. A. The above pictures a team of Australian lay evangelists in a service at Nassau and Wall Street in New York City, with the specially equipped Volkswagen gospel van which is used in the work.

Australia and New Zealand. There are some twenty gospel vans taking the Gospel to schools, factories, work shops, churches, and street meetings and field meetings. A team of five staff evangelists is now preaching in the United States and Canada, and branches are being organized in Canada and the United States.

The Open Air Campaigners have high endorsements by Dr. Oswald J. Smith of the Peoples Church, Toronto, by Dr. Gilbert Stenholm of Bob Jones University, Greenville, South Carolina, Evangelist Homer Britton of Chattanooga, etc. They have a strong fundamental doctrinal statement of faith, and we hope that these brethren will be well received wherever they can help in meetings in parks, jails, street meetings, and in churches.

**Should YOU
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This year?**

Incidents and Illustrations

By
Evangelist Robert L. Sumner

Contributing Editor

Mother's Love

Down in Buenos Aires last fall a lady by the name of Mrs. Flora Costa sent her daughter, Ana Maria, out to see why their two dogs were barking so excitedly. The little girl discovered a huge police dog in the yard—one authorities later learned was mad—and when she tried to drive it away the enraged beast turned on her, sinking his teeth deeply into her leg.

Ana Maria's screams brought Mrs. Costa running and, according to an Associated Press release, "with a strength born of desperation she seized the animal by the throat and choked it to death with her hands." Neighbors arrived just in time to witness the final struggle. Imagine a mere woman choking a mad police dog to death with her bare hands! Yet such was the courage and strength born of a mother's love for her daughter.

Early last year a mother of Johannesburg, South Africa, heard her 6-year-old child frantically screaming in unmistakable terror. Rushing to the bank along the Umbuluzi River in Swaziland, the woman discovered that a 6-foot crocodile had snatched the baby from the shore and was about to make a meal of it. Without a second thought for her own safety, the distraught mother plunged into the river and fought the big crocodile barehanded, winning a tug-of-war for the youngster's life. One leg of the child was bitten off in the tussle, but medical experts predicted the life would be spared. Angry townsmen hunted down the crocodile and shot it to death.

Our hearts are moved at such

evidences of devotion from these two mothers in behalf of their own flesh and blood. I suppose that any normal mother would react the same in like circumstances. Yet the marvelous love of God as manifested by our Heavenly Father and His only begotten Son at Calvary cannot be matched, surpassed or explained.

John 15:13 says, "Greater love hath no man than this, that a

(Continued on page 8)



Busy Mother Teaches Herself to Play

"I have three children, a job, and a six room house," writes Mrs. J. C. Rogers, shown above. "No matter how tired I am, I can get out my music, play and relax. I am teaching my ten year old to play and she is doing very well. I hope others who love music will discover how easily and cheaply you can learn with this wonderful teach-yourself method."

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Play Safe With God

(Continued from page 1)

a crook in prison in order to need the new birth to be saved. Hell is gathering in those from the top echelons of wealth, position and learning, as well as from the slums.

In a meeting in Washington, D.C., a man who owned several local restaurants came forward at the invitation one night after a message on the new birth. I asked him, "Brother, what did you come for?"

He said, "Preacher, you just preached that Jesus said that a man couldn't go to Heaven unless he is born again. That has never happened to me. I have been a member of this church for fourteen years. I have been treasurer of this church for ten years. But God is not real to me. I have wondered if just going through the motions is all that there is to it. One thing is sure, no matter what it takes, I am determined to meet the conditions. I am not going to miss Heaven for anything."

Of course it wasn't five minutes till he had the real thing and was filled with joy.

Friend, you may consider yourself a very fine person, live in a very fine home, have prominent friends, have a pocket full of money, or be an officer in the church, but if you are not born of the Spirit of God, you don't have a ghost of a show of ever seeing Heaven! You are not saved by what you profess to have but by what you have.

II. Unbelieving Men Are Playing Loosely With God

God demands faith in His Son of all men who would be saved. The Bible says, in John 8:24, and 21, "Except ye believe that I am He ye shall die in your sins. If ye die in your sins, whither I go ye shall never come." In other words, the Lord declares that your attitude toward Jesus Christ determines whether you shall ever come into God's Heaven. It isn't what you think of the preacher, or of the church, or of some church members, or what you think of this ordinance or that ordinance, or this interpretation or that interpretation. It isn't what you think of predestination or foreknowledge. It makes little difference what kind of a house you live in, or the fashion of the clothes you wear, or whether you drive a Cadillac or a jalopy, whether you hobnobbed with swells or bums. But when you at last stand before God Almighty for the settlement of your eternal destiny, it will make a lot of difference as to what you have done with Jesus Christ!

A man said to me the other day, "It doesn't make any difference what you believe. It is the way you live that counts." This is the silliest twaddle ever voiced by man, yet many folks

seem to think it is deep stuff. My friend, what you believe makes you what you are! What the communist believes makes him the ruthless, bloody, lawless, godless, inhuman beast that causes him to scoff at God, mock Jesus Christ, burn the Bible, and trample truth and virtue beneath his feet. And it is what you believe that determines your choices in life. It is what you believe that makes you invest your money where you do. What you believe makes you send your boy to a certain college. It makes you vote as you do in the election. It determines your attitude toward God, toward the Bible, toward Jesus Christ. What you believe determines your attitude toward God's will, and that determines what God will do with you for eternity.

When a man scoffs at the warnings of God that his sin will land him in Hell, in Hell he will land. His unbelief determines his destiny.

Some years ago I was driving south on Highway 11 through the beautiful Shenandoah Valley of Virginia. We were getting pretty far down the valley. It had been raining for several days. The country was soaked. Suddenly we saw cars lined along the side of the road. State officers stopped us and told us that the road was blocked with high water. A stream of water a couple of hundred feet wide was sweeping across open country carrying all manner of debris. It was swift and too deep to cross. While we stood there looking at it another car came up. A young man about twenty-five years old got out. He had a cigarette hanging from one corner of his mouth. He wore long hair that hung down over his ears. He took one look at the water, swore, and said, "I can go through that easy. It isn't going to stop me."

Before the officers could restrain him, he leaped into his car, stepped on the gas and zoomed into that stream. The water shot twenty-five feet in the air when he hit it. He kept right on going and it seemed he would make it. Then suddenly there was a drop in the road and he went down so low that water swept into his engine and he stopped dead. The stream was pushing against the car and turning it over. He reached out of his window to hold on to something. But there was nothing out there to hold to. Then the car went over and over downstream. They fished his body out of the water a long way from the highway. You see, he didn't believe the warning of the officers. He acted on his unbelief, and it cost him his life.

Some people have had enough warnings right here in this campaign to save the entire state if they would heed them. But they do not believe. They act on their unbelief, and reject Christ. It is a joke. They can beat the game. They have plenty of time. The man who doesn't believe the statement of the Bible that there is a Hell for those who reject the will of God, is the surest candidate for Hell alive. The man who believes that the warnings are premature and that he has plenty of time to continue to live in sin is locking himself in with death.

Thousands of men and women know that they are not living right. They know that they cannot stand before a holy God. They know that the Bible warns that Hell is waiting at the end of a Christless life. But Satan whispers to them, "Who knows, maybe it isn't so after all. Maybe there is no Hell." The sin of their hearts makes them wish it were so. As a result, they turn away from Jesus.

I was in a campaign in Louisville, Ohio. They took me to call on an agnostic. He didn't claim that there was no Hell. He just said that he didn't believe that there was one. He felt that it was inconsistent with his ideas of a God of love. He said he felt that no man had anything to fear. I said to him, "You don't believe there is a Hell, so you feel no need of Christ and are rejecting Him; is that right?"

He agreed that was about the case.

Then I said, "I believe there is

a Hell. I believe that God did not sacrifice His Son on the cross to save men from a Hell that does not exist. So I have accepted Christ as my Saviour. Now, if there is no Hell, at least I lose nothing, do I?"

"I guess not."

"But if there is a Hell, you are going to lose everything forever, for you are taking no measures to save yourself. And remember, you might be mistaken. Good day sir."

I left. The next night he was in the meeting. He was the most nervous chap you ever saw. He was the first to respond to the invitation. After his confession of Christ, he said to me, "Preacher, you left me in an awful state last night. I didn't sleep all night."

I said, "Thank God for that. You have been sleeping on your road to Hell too long. Something had to awaken you."

It pays to play safe with God. Be sure to rest your hope for eternity on something more than your own opinions.

III. Many People Are Playing Loosely With Substitutes for Jesus

In Proverbs 14:12, we read, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." In the tenth chapter of the Gospel of John, Jesus warns sternly against those who try to "climb up some other way." It is all right for a man to have his own opinions providing those opinions do not contradict the Word and will of God. Wrong thinking always leads to wrong choices and wrong living. A man's acts arise out of the thoughts of his mind. Therefore if you don't think right, you will not act right. That is why the Scriptures declare that "We should bring every thought into obedience to Christ." Jesus declared that in his heart, a man's thoughts determine what his conduct will be. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Solomon was not slow to declare the same, "As [a man] thinketh in his heart, so is he" (Prov. 23:7). Certainly, if a man is going to live right, and do right, he must think right. He dare not plan substitutes for God's way.

The question is not how sincere

Incidents and Illustrations

(Continued from page 7)

man lay down his life for his friends." But, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Hereby perceive we the love of God, because he laid down his life for us..." (I John 3:16).

"There is not a moment without some duty!"—Cicero.

A very dear friend of mine, while pastoring a small Baptist church in a little upstate New York town, felt highly impressed one night after arriving home from some services to visit a local dentist. He first shrugged off the impression by reasoning with himself that since it was 10 p.m., surely it was too late to call that night.

The impression that he should go, however, became stronger as he prepared to retire. By the time he had removed his shirt, shoes, and socks, the conviction was so strong that he ought to go immediately and talk to the doctor about his soul that he started to put his socks back on. As he did so, the thought came to him that surely the man would think him mad if he got him out of bed at that late hour and probably it would do more harm than good. So instead of going, he dropped

to his knees and promised the Lord he would visit him and talk to him about Christ the first thing following breakfast the next day. After tossing on his bed for considerable time, he finally slept.

As he and his wife buttered their toast at the table the next morning a neighbor lady dropped in and said, "Wasn't it too bad about Dr. _____?" naming the dentist my friend felt so strongly impelled to visit the night before. Jumping to his feet the young preacher cried out, "What do you mean? What has happened to Dr. _____?"

And his early visitor replied, "Why, I thought you knew about it. The whole town is talking about how Dr. _____ went out in his front yard this morning to pick up the morning paper and fell over dead with a heart attack!"

My friend learned then a lesson which has stuck by him all through his ministry from that hour to this: *don't resist the clear leading of the Holy Spirit, no matter how unreasonable it might seem to you at the time, when it comes to soul winning.* Under normal circumstances one would do much more harm than good visiting a lost person at the midnight hour; but when God clearly leads, don't fail to go!

you are, how well meaning you are, or how willing you may be to do something about your salvation. But, have you done the right thing, have you taken the right measures, have you done that which will satisfy God? Saul of Tarsus was very sincere, but he followed the wrong teachers, with the result that he fought the very God that he hoped to please. Eve followed the wrong spiritual advice and plunged the whole world into sin. Rehoboam followed the advice of some very smart young men and lost his kingdom.

Too many people resent the true Gospel because it tells them the truth about their sin. They don't like that. So they turn to false teachings that excuse or ignore sin. The Gospel tells the truth about sin, and then offers complete deliverance from it. False teachers try to get rid of sin by

lying about it. To follow the wrong advice regarding your soul is tragic, for once in eternity, you can't change anything. You must be right the first time! So, you must play safe with God.

On a trip west two years ago, we stopped at a gas station. It was thirty miles to the next place. While there, we heard the report of a motorist who, a few weeks before, had driven up to that same station for gas. He had asked about the road ahead and remarked at the long distance around the highway, and wondered if there was a shorter way. Just then a man walked out of a nearby tavern. He promptly said that he would never go the long route on the U.S. highway, but that he always took the way right across the mountain. Of course it wasn't paved, but it was a good road

(Continued on page 9)

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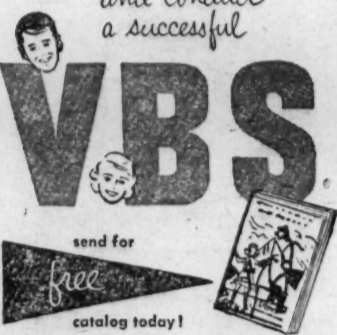
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Jungle Doctor Operates

(Continued from page 4)

call me before you look at it." Simeoni looked startled. "Bwana, this is an unusual test. Is there anything wrong?" "I don't know; I want to make certain." "But what is the test for, Bwana? I've seen blood tests, but never one like this. Is it . . . ? It's not . . . ?" "Yes, Simeoni, we've got to face facts. It's for leprosy." The African slowly nodded. "Have I got it, Bwana? Do you think so?" "Only the microscope can tell us definitely, Simeoni." I pulled from my pocket a little worn New Testament and read him a verse from Romans 8: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

"Whatever the slide shows, my friend, Almighty God, your Father and my Father, knows about it, and has made His plans accordingly."

Simeoni nodded, and we knelt in prayer, each of us silently committing our lives into God's hands.

Suddenly, the African teacher, in a quiet, controlled voice, prayed:

"Thy will be done, O Lord. Please give me strength and courage to obey orders."

I could only realize something of the Gethsemane through which he was passing. I looked from his kneeling figure to Daudi in the next room, busily heating and staining that fateful scrap of glass. He glanced at the dilapidated alarm clock, and the stained glass again, this time purple; then carefully he washed and dried it.

Simeoni scrambled to his feet when Daudi tapped on the window. We went together into the laboratory. I took the slide, put a drop of cedar-wood oil on it, and adjusted the microscope. I could see Simeoni, tense, silhouetted against the light of the window. Carefully I focused the instrument. There were a number of purple blobs, the skin cells. I moved the slide slowly, hopefully; for perhaps half a minute I searched; there was nothing unusual. The tension was very great. I heard Simeoni breathing deeply.

"Nothing, yet," I grunted, my eye glued to the eyepiece. The words were hardly out of my mouth when a bunch of minute red rods showed up. My heart seemed to stop. I focused up and down, in the vain hope that I was mistaken, but no, it was leprosy, without the shadow of a doubt.

I got up, and Daudi took a hasty look. I heard his breath come in a short gasp. There was no need to say anything to the African teacher. He spoke quite calmly:

"It is all right, Bwana, do not worry. Now I have a wonderful opportunity of serving my God as a teacher in our Leper Hospitals and Schools. Behold, this thing can only be the wisdom of the Son of God."

There was something in my throat I couldn't swallow. I couldn't trust my voice.

"Come to my house, Simeoni," said Daudi. "Food is ready. Later, we can talk more of this matter."

I held out my hand. Simeoni gripped it. I could think of nothing adequate to say.

Deep in thought, I walked over to the children's ward. It is an ordeal to have to tell a man that he is a leper and to stand by, feeling helpless, watching while his ambitions and hopes are crushed.

I was shaken from my moodiness by old Sechelela, who had come out of the dispensary door. Seeing me, she said, disgustedly: "Kah, Bwana, come and look at this."

I followed her into the ward. She drew back the cheap calico sheet that covered a little fellow who was rapidly recovering from a brisk attack of malaria. His small chest was covered with what was obviously chicken pox.

"Nnete, Sech," I remarked, "how I hate epidemics."

Turning to the children, I asked: "Who has had nnete before?"

"I have, Bwana," said Lutu, lifting her good hand. "Yoh, and

didn't I scratch!"

"Kah"—this from Chandala—"I itched, but I didn't scratch."

"Wacho! I don't believe a word of it," said our latest admission, a little girl with an eye ulcer. "Why, with my one good eye I can see the places on your nose where you did scratch."

Things looked like becoming lively when I broke in:

"Mgulu, have you had chicken pox?"

"No, Bwana."

"Then you're the only one in the ward who hasn't had it."

A new voice from the cot behind the open door said:

"Bwana, I haven't had it yet."

I went over to his cot. "Ale gwegwe nani?" (Hello, who are you?)

"Mbukwa, Bwana, ane Kitu" (Good day, sir, I am Kitu—literally, a thing).

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He must have been in a half delirium for weeks, conscious of a beating in his chest that reached right up into his temples. He would doze, only to spring up in horror to feel phantom jaws closing on him. Gasping for breath, he would sink back shivering, and cover himself with his inadequate blanket. The ache flitted from joint to joint. He could feel the spell he imagined someone was casting. He could feel devils twisting the very sockets of his joints. He lay, bright-eyed, with parched mouth, and dreamed wild things.

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Kitu pulled my arm.

"Bwana, sometimes my dreams are terrible. I wake up screaming, and everyone is angry with me."

"Don't worry; we won't be angry here. You tell us your troubles, and we'll do our best to make them better."

On the other side of the ward, Mgulu was tearful.

"Bwana, I don't want to leave my companions, Chandala and Lutu."

"I know, old chap, but listen"—I dropped my voice to a whisper—"Kitu here can never get better, and I want you to help him to know about the Lord Jesus. This is a job you can do better than anyone. Can I rely on you?"

Two solemn brown eyes looked up into mine.

My small patient lay in bed gasping with the efforts of this conversation. A hand placed over his heart was all that was required to tell the whole tragic story of rheumatic fever in a mud hut. I could picture it all; the nausea of native medicines, with the endless irritation of a thousand insects in the smoky, sweltering gloom of a wattle and daub house during the day; and at night the cattle stamping restively outside in their enclosure when a lion roars in the thornbush, or a hyena howls dismally. The mosquitoes could be kept partly at bay with the threadbare cotton blanket, but the glutted ticks and the lice would find a ten-year-old boy lying on a none too clean cow-skin an ideal subject for their

"Kwenyu kwihi wayiko?" (Where do you live, old chap?)

"Kuko ku Kintinku." (At Kintinku). His voice was high-pitched, to show it was a long way away.

"That village is two days' journey—fifty miles away," whispered the old African nurse.

The microscope shows that Simeoni has leprosy!

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Play Safe With God

(Continued from page 8)

and would save several miles of driving. It was steep, he said, but he had driven it many times. He had not been over it for a couple of years, but he was sure it was all right.

The station attendant advised against it. But the motorist was pressed for time to get to Los Angeles with his family, a wife and three children. So he started out on the dirt road. Several days later a cow puncher ran across the wrecked car at the bottom of a steep ravine. The bodies of the man, his wife and the two little girls and the boy were scattered along the way down from the road. Their bodies were mutilated by coyotes. That man had hazarded the lives of himself and his entire family on the word of a drinking man who did not know what he was talking about. Examination proved that at a steep turn the road was washed out, and they had driven into a great gap before they knew it.

Thousands of men and women are seemingly ready to follow the miserable advice of almost any old religious quack rather than to accept Jesus Christ as their Saviour from their sins. God says, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Jesus said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is no substitute for Jesus in saving your soul. Be mighty sure that when you plunge out into the chasm of eternity, that you are resting on something more than your own opinions, or that of some pompous individual who doesn't know the way to God himself. Play safe with God and be sure.

IV. Christ Is God's Only Answer to All the Needs of Every Man

One of the most tremendous statements in the Word of God is found in Hebrews 7:25. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "He is able." "He is able." Thank God for those marvelous words! Thank God that there is one who is able to fulfill His promises! Thank God that there is one in this world who is able to save us and heal us and deliver us no matter what our need may

Play Safe With God

(Continued from page 9)

wasted frame in the cemetery. The doctor could tell us what was wrong, but he couldn't save my little sister. But thank God that there is one who can not only tell us what is wrong with us, but one who is able and willing to save us to the uttermost.

Is it a broken heart? Jesus can bind it up with peace that passeth all understanding. Is it a broken home? Jesus can bring it together again.

During a meeting in Michigan, a pastor took me to a home that had trouble. We found the husband out in the hen house leaning against the wall, crying. He said his wife had just gotten back from a lawyer's office where she had started action for divorce. He said he didn't want to lose his home. He didn't want to take the roof from over his children's heads. They had a boy fourteen years old, and tall like his father. They had a daughter eighteen, just starting college. She was beautiful. I said, "Do you want to make things right and ask your wife to forgive you of whatever she may have against you?" He said he surely did. We went in the house and found his wife in a rebellious mood. Her eyes were flashing fire. I asked her if she would forgive her husband for anything he had done to injure her. She snapped, "It is too late for that. I'll never forgive him."

"Then you don't plan to go to Heaven, do you?"

She said, "I'm just as good as you are, or any other church member."

I read to her Matthew 6:15. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." I arose to go, and said, "I guess there is nothing more that we can do here. You have blocked the way for God to do anything in this home. Is this your last word?"

She sat staring at the wall. She said, "Wait." After a few moments, she said, "I am willing to ask forgiveness of Dan. I will forgive him, too. I don't want to lose our home. I have an uncontrollable temper. It is mostly my fault. I am sorry."

Then the tears came. I went out and told her husband to go in the house humbly, and to take his

wife in his arms, and for both of them to kneel down and ask forgiveness from God. The next night they were in the meeting near the front. At the invitation, they both came forward and stood at the altar with his arm around her, and their faces shining as though it were their wedding day.

Be sure of one thing, folks: the divorce courts are not the answer to our broken homes. Jesus Christ is the only answer.

No matter whether it is sin in the form of evil companions, unholy ambitions, greed for money, or the chain of a vicious habit, Jesus Christ is able to break the power of any chain.

In a meeting two years ago in Pennsylvania, a hardened sinner accepted Christ one night. He was a mill hand and worked with a tough crowd. He drank heavily, gambled, swore, and lived a sad life. His home was a shambles. His children seldom had shoes. His wife was thin and frail. The morning after he was saved he went to the plant and was subjected to severe testings to drink and swear. The other fellows did all they could to break him down without success. Finally one of them, who posed as a very smart chap said, "Jim, you are too good a man to go crazy on religion. Don't you know that the Bible is full of impossibilities? Why, the Bible says that at a wedding one time Jesus turned a lot of clear water into fine wine in just one second. Can you believe that? Why, Jim you know that it is scientifically impossible. It takes a year for nature to grow grapes. It takes years to make wine. How can you stand for such stuff?"

Jim scratched his head and replied, "I don't know much about the Bible, or about Jesus turning water into wine, but He turned beer into bread in my home. He turned hate into love, fighting into affection, and made a paradise out of the hell I have been living in. This I know, for He did it for me."

Listen friend, do you need the work of Jesus in your home tonight? Do you need His blood to cleanse you from sin, and make you pure in the sight of God? Do you need Him to cut away the ball and chain of your past life of

sin that is dragging you to judgment? There is no one like Jesus. There is no substitute for Him. If you will accept Jesus, God will accept you. Why not turn to Him right now? Come, for He calls for you.

The Editor Adds a Word

You have read Brother Miller's plain message on the text, "Prepare to Meet Thy God." Thank God for honest, forceful Bible preaching with warning and rebuke! Now the editor earnestly exhorts every reader that if you are not already sure of your salvation, you prepare to meet God today!

God's plan of salvation is very simple. God says that you are a wicked sinner. Admit it! He says that Jesus died on the cross to pay for your sins and redeem your soul. Believe it! He says that this salvation is yours the moment you trust Him. I beg you, then, this moment accept His salvation, rely upon Him, depend upon Him to do what He offers so lovingly to do!

God is satisfied with the sacrifice Christ has made. He is willing to forgive you. Then trust Him today.

If you will honestly decide the matter in your heart, then sign your name to the decision form below, copy it in a letter and mail it to the editor at once. In Jesus name, do it now!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read Evangelist R. Paul Miller's sermon, "Play Safe With God." I confess that I am a poor, lost sinner who needs saving. I believe that Jesus Christ died to save me and wants to save me. So here and now I prepare to meet God by accepting Jesus Christ as my own personal Saviour. This moment I turn from my sin and trust Jesus Christ to forgive me and save my soul as He promised to do.

Please write Brother Miller of my decision and write me a letter of encouragement and counsel.

Signed _____

Address _____

How Christians Grow

(Continued from page 1)

never be too thankful that if we ask we shall receive.

But what is the object of this faith by which we become Christians? What does it rest upon? "In the righteousness of our God and Saviour Jesus Christ." I am quoting the American Revised Version here which is slightly different from the King James. To begin with, it substitutes "in" for "through" before "righteousness." Very slight, but very important after all. "Through the righteousness of our God" might mean only that it was because He was righteous we obtained the faith. But this would be the cause or ground of it, and not the object.

Now, of course, if God were not the righteous God He is, no such offer of salvation as that which comes to us through Christ ever would have been made. But this is not the meaning of the text exactly. "Righteousness" there does not mean the righteousness which God is, but the righteousness which God gives.

The idea is something like this: Every man by nature is born into a state of sin which is one of wrongness before God. But to live in God's sight he must be in a state of rightness, or righteousness before Him. How may he get there? How may he obtain a condition of rightness or righteousness that will satisfy God? Only in one way—by receiving it from God Himself. And this God gives to him freely, the moment he receives His testimony concerning Jesus Christ.

This is what is meant by "faith in the righteousness of our God and Saviour Jesus Christ," faith to accept the righteousness He gives to them that believe.

Our theme is "How Christians Grow," and this of which we have been thus speaking, might be called the basis of growth. There can be no growth at all in the physical sense, for example, unless there is physical life as the basis of it. And it is so in the spiritual sense too. There can be no spiritual growth without spiritual life

preceding. And there can be no spiritual life except through the new birth. And the new birth comes as we obtain this "precious faith in the righteousness of our God and Saviour Jesus Christ."

L' The Means of Growth

But just as the basis of growth is the life of God so the means of growth is the Word of God. Observe how beautifully and simply the inspired apostle works this out:

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—vss. 2-4.

He who has obtained the precious faith just spoken of, who is a real Christian in other words, has both grace and peace. But there is such a thing as his having more grace and more peace, having them "multiplied" unto him. And the means by which this is accomplished is "through the knowledge of God."

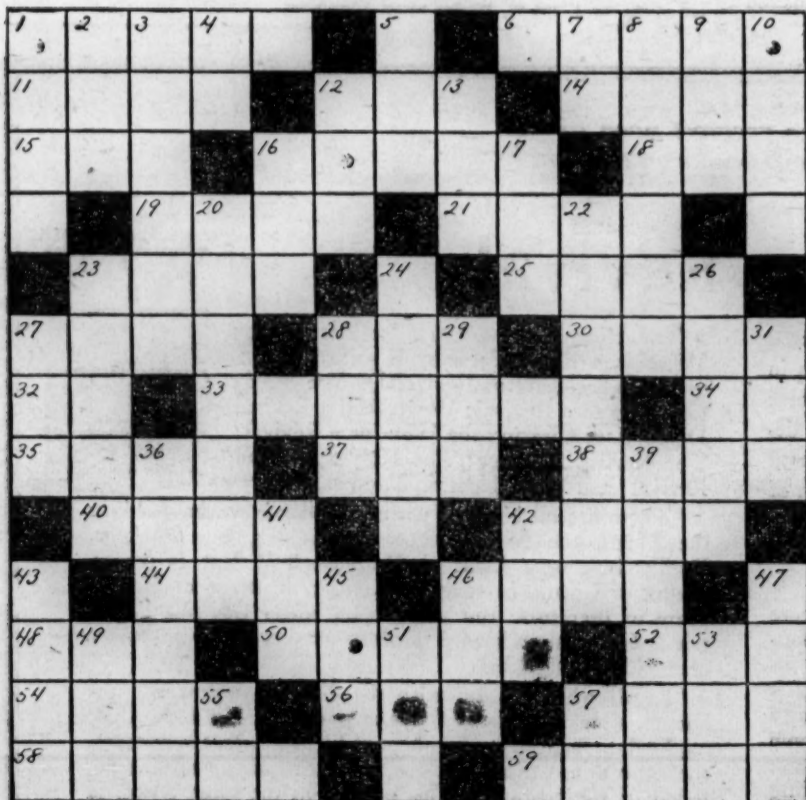
But this does not mean that "knowledge of God" obtained in creation or from His handiwork in nature, but only that which is found in the revelation of His Word. We know this because it is coupled with the knowledge "of Jesus our Lord," and there is no other place than that in which such knowledge is obtained.

But it is not only "grace and peace" that come to us in this way but all things else "that pertain unto life and godliness." What is it that possibly we can want as Christians in order to grow? Love, joy, peace, long-suffering, gentleness, goodness, faith, meek-

(Continued on page 11)

EVERYBODY LIKES TO SING!

By Aunt Barbara



Name _____ (PRINT)

Address _____ (PRINT)

City _____ (PRINT) Zone _____ State _____

please indicate your choice, and send four cards. The answer to puzzle No. 9 will appear in the March 15 issue of THE SWORD OF THE LORD.

In March there will be five puzzles appearing in THE SWORD instead of the usual four. I'm so glad, for this gives me the opportunity to offer *Sword Revival Songs* as a prize. This book has 181 choice songs for every occasion—church services, Sunday School, youth groups, and for singing around the piano at home. Six choruses are written by Drs. John R. Rice and Bill Rice. I know you will want this songbook. Remember, it takes five cards for this one.

Read the rules carefully:

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Barbara, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, MARCH 9, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have five cards, mail them to me, and you will receive the book offered for March. If you prefer a book previously offered,

Clews Across

1. A river of Eden
6. Another river of Eden
11. An Edomite, brother of Uz
12. The name that God gave the light
14. Pronoun used often in the King James Bible (archaic)
15. A fenced city of Naphtali (Josh. 19:35)
16. Ancient name of Hebron
18. One of David's rulers (II Sam. 20:26)
19. Prince of Naphtali (Num. 1:15)
21. Beautiful, stately bird
23. Move slightly
25. Place near Hebron (Judg. 15)
27. Son of Elisabeth and Zacharias
28. Ancient Spelling of Ai (Gen. 12)
30. Member of a Bedouin tribe of Arabia
32. Anno Domini (Abbr.)
33. Person entitled to vote
34. A rare element (tellurium abbr.)
35. 1504 (Roman numerals)
37. Time corresponding to the moon's revolution (plural)
38. Covering of a seed, a — — —
40. "The rime-cold giant" from whose body the gods made the world (myth., may also be spelled with an "i") Y — — —
42. Animals that trod out the corn
44. Son of Ham
46. An Aryan — r y —
48. Mother of mankind
50. Upright, not leaning
52. Son of Bela (I Chron. 7:7)
54. Rivulet, very small brook
56. Still
57. Remarks
58. David's companions, faint, could not cross this stream. (I Sam. 30:10)
59. Saul was defeated here. (I Sam. 29)

Clews Down

1. Place where Samson carried away the gates
2. Anger
3. A thicket in Palestine where David fled from Saul (I Sam. 22)
4. A city in lower Egypt, now Heliopolis (Gen. 41:45)
5. Animal sacrificed by Abraham instead of his son Isaac
7. Pronoun
8. A plain in Babylon, place where the tower of Babel was

built

9. Preposition (contraction)
10. A Zebulun boundary mark (Josh. 19:13)
12. Rachel's son by Bilhah, her handmaid
13. Unit of time (plural abbr.)
16. Injure, damage greatly
17. The poor man's little pet (Nathan's parable)
20. Capital of Assyria (The Lord commanded Jonah to preach here.)
22. Peace of mind (from the Greek), a — — raxy
23. Turfy
24. Isaac's youngest son
26. A morning song
27. Crowd, squeeze
28. Border, margin
29. Pronoun
31. Babylonian god, equivalent of Baal
36. Urges forward
39. Grandson of Judah and son of Shobal (I Chron. 4)
41. A common garden herb of small value; tithed by Pharisees, r —
42. Morsel left at a meal; scrap
43. Plant often used for medicinal purposes
45. Test
46. Do
47. Hazard
49. Contend
51. Even (contraction)
53. Grain
55. Behold
57. Referring to the land of rabbits (abbr.)

Answer to Puzzle Number 7:

VII

E	R	R	E	D	E	L	K	A	N	A	H
P	A	L	O	E	S	I	S	E	R	A	
H	M	D	E	L	E	S	P	E	R	G	
O	A	T	G	O	A	T	S	L	I	V	
D	R	U	G	I	R	E	L	O	V	E	
A	B	I	B	N	B	Y	E	S			
S	A	H	I	M	E	L	E	C	H	T	
T	H	O	N	S	L	I	O	N			
R	A	I	N	S	T	P	A	R	A	B	
A	N	T	C	A	L	E	B	I	R	A	
I	N	B	A	Y	O	R	E	D			
T	A	K	E	T	H	N	E	R	O	E	
S	H	A	D	O	W	S	D	A	V	I	D

How Christians Grow

(Continued from page 10)

ness, temperance, self-control? It matters not, God gives them to us in this way, i. e., through the knowledge of Him, through the understanding of His Word.

And if it be asked, How? If the method of operation be inquired into, it is very plainly revealed.

In other words, in this Word of God are given to us "exceeding great and precious promises," and as we come to know and desire them the process has a cleansing and separating effect upon our lives.

The text sets this before us by a contrast. In the world there is "corruption," death, decay, waste, blight on everything, and this "through lust." It has its source in the desires and appetites of our old carnal nature, tainting our life, physically, intellectually, morally; the end of which must be all the horrors of what the Scriptures call the "second death," "everlasting destruction from the presence of the Lord and from the glory of his power."

But over against this "corruption" in the world are these promises in the Word. And they are alluring in the extreme to the man who already has the new life of God in him to appreciate them. In fact, he feels that he *must* have them, that he can not get along without them, and in the stretch of faith to get them he relaxes his hold upon the things that have occupied him hitherto.

He is like a child with an apple in his hand, who sees you coming toward him with an orange which he desires very much more. And in opening his hand to take the

orange he easily drops the apple. The figure the apostle uses is that of a bird in a snare. He says we escape the conception, we are delivered from the death.

THE TWO COLLEGE BOYS

I can set this before you by an illustration:

Two college lads were seated together one Sunday evening in the room of one of them whom we will call George. The name of his guest was Robert.

The former was reading the Bible—a good thing for any boy to be doing in college or out of it, on the Sunday evening or any other time—while the latter was swinging back and forth in a rocking-chair by his side. He seemed quite inattentive, and yet boy-like, he was all attention. Suddenly he exclaimed:

"Hold on there, George, you've made a mistake. You just read, 'He that heareth my word, and believeth on him that sent me, hath everlasting life.' You meant to say, *Shall have everlasting life.*"

"No, I didn't," replied his companion, "that's the way it's printed in my Bible."

"Well," said Robert, "I don't believe it; I'll get my Bible." Which he did, but the word was there also.

"I don't believe it yet," said Robert, "it can't be true; I'll borrow another Bible." But out of the mouths of the three witnesses that word of Jesus in John 5:24 was confirmed.

Then said Robert, "George, if by hearing the words of Jesus and believing Him that sent Him I can have everlasting life, I'm going to have it now." And immediately falling on his knees by his friend's side, he received the Saviour by faith and confessed Him as his Lord!

Twenty-five years of a consecrated Christian life, most of them spent in the ministry of the Gospel, have proven the genuineness of his act that night, and the truth of that promise on which He had come to trust. In that instant, and forever, he "escaped the corruption that is in the world through lust."

But this, remember, is only an initial promise, and that by which we enter the new life in Christ. There are other promises farther on, and as we come to know and act upon them in the same way we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 2:18).

II. The Nature of Growth

The Holy Spirit is a great teacher who when He begins a subject completes it. That is the reason we should always study a text in

the light of its context in order to learn the mind of the Spirit.

For example, in this place, He not only tells us the basis and the means of Christian growth, but also describes its nature. In the simplest terms He reveals how we may know whether it is being accomplished in us or not, saying:

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."—vss. 5-7.

Here is a superstructure of seven stories we are to erect upon the great, broad, deep foundation of our faith.

This faith has been given us of God underlying our whole spiritual life, and now we are to add to it virtue. This does not mean that we can add to it by our own strength or ability, but only

Belief in the Bible

Do not jump overboard from the staunch old-fashioned orthodoxy until there is something ready to take you up stronger than the fantastic yawl which has painted on the side "Advanced Thought" and which leaks at the prow and leaks at the stern and has a steel pen for one oar and a glib tongue for the other oar, and now tips over this way and then tips over that way, until you do not know whether the passengers will land in the breakers of despair, or on the sinking sands of infidelity and atheism.

I am in full sympathy with the advancements of our time, but this world will never advance a single inch beyond the old Bible. God was just as capable of dictating the truth to the prophets and apostles as He is capable of dictating the truths to these modern apostles and prophets. God has not "learned anything in a thousand years. He knew just as much when He gave the first dictation as He does now, giving the last dictation, if He is giving any dictation at all. So I stick to the old paths. Naturally, a skeptic, and preferring new things to old, I never so much as now felt the truth in the entire Bible. I prefer the thick warm robe which has kept so many warm amid the cold pilgrimage of this life and amid the chills of death; the old robe rather than the thin, uncertain gauze offered us by these wisecracks who believe the Bible in spots.

—T. DeWitt Talmage.

through the grace of God assisting us; and yet nevertheless, there is a real and important sense in which the work is ours, or we could not be exhorted to it in this way.

The American Standard Version states it thus: "Yea, and for this very cause, adding on your part all diligence, in your faith supply virtue."

That is, on account of these "exceeding great and precious promises" of God, because of their help to you, because of what they are meant to accomplish in conforming you to the divine nature, because of your need of them to escape "the corruption that is in the world through lust," "for this very cause, adding on your part all diligence."

That which we add in other words, is not virtue but diligence. The first comes from God, but the latter is the means we should exercise to obtain it. We add the diligence and the result is a "supply" of virtue.

Notice the peculiar phraseology of the American Standard Version, "in your faith supply virtue." We have the faith, and it is the sphere in which the virtue manifests itself.

But "virtue" here is not to be taken in the limited sense of chastity, or even in the broader sense of moral excellence in general, but as many commentators think, in the sense of fortitude or courage, perhaps also firmness, energy. Of course it means firmness or energy in our new life in Christ. The steadfastness of one who knows whom and what he believes, has the courage of his convictions in witnessing therefore at all times.

And in our virtue we are to supply "knowledge," the knowledge of God of which we have spoken before, and yet that knowledge now considered in a practical sense. The knowledge of what it becomes a Christian to do in the various relations and duties of life.

And in knowledge, "temperance," which here means self-control. Not merely temperance in the limited sense of abstinence from intoxicating drink as it is now used, but in the broadest sense of the government of all our appetites, and not only our appetites but our judgments, our tastes, our speech, our habits and our conduct in all things. "Temperance" here calls for an equipoise, a calmness, a moderation in thinking and acting that bespeaks a well-balanced mind as associated with a clean heart.

And in temperance, "patience." Much like "virtue" is this, except that it is steadfastness considered from its gentler and quieter side. It is the steadfastness that endures suffering and withstands temptation, whether it be the opposition of the world or the assaults of Satan. It is the undistracted mind of the man who has come to trust under the shadow of the divine wing.

And in patience, "godliness." The meaning of this is not easy to determine, unless we shall say with some that it qualifies, or rather "designates," the patience that is meant. A patience that thinks of God, that draws its strength from Him; a "patience of hope" as one expresses it, and which like that of Moses endures "as seeing Him who is invisible," or that of Jesus Christ Himself, "who for the joy that was set before him, endured the cross, despising the shame" (Heb. 12:2).

And in godliness, brotherly kindness," or kindness to them that are our brethren in Christ, and for that reason. And in brotherly kindness "charity," which here and in corresponding places in the New Testament, should be translated "love." Perhaps "love" is here distinguished from "kindness" in the sense merely of its deeper intensity, unless we shall take the view of some that "it extends the sphere of our affections beyond the limits of the Christian brotherhood and includes all men." That love of the world for example, which God had in that He gave His only begotten Son to die for its redemption.

This is the nature of Christian growth. These things constitute its character in us. How important for us to inquire if we possess them!

That fortitude and courage, that firmness and energy in the acting out of our Christian life which leave no doubt in the minds of men as to "whom we are and whom we serve," do we possess this virtue? That spiritual understanding that enables us to properly determine the questions of casuistry that are coming up every day. That restraint of passion, and judgment, and taste and habit that marks us of another world. That long-suffering and meekness, that hope and trust in God, that love for one another and that sympathy and compassion for the lost that brought the Lord of glory to the cross.

Are these things ours? Are we giving diligence to attain them? If the means is the Word of God, how much time and attention are we giving to that Word? To what extent do we "desire" it that we may "grow thereby"?

III. The Result of Growth

Finally, to stimulate us to this diligence, the writer sets before us the result of growth, its real and present value to the man who experiences it. That result is threefold:

First, there is the result of fruitfulness.

"For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."—vss. 8, 9.

"For if these things be in you." What things? Manifestly the seven just enumerated, which include the whole scope of Christian con-

duct. "And abound." It is not enough to have them except as we have them to the full and overflowing. But perhaps the word "increase" expresses the thought better than abound. It is as we have these things in us and are growing and increasing in them that we are neither "barren nor unfruitful," or "idle and unfruitful" as it might be translated. It is the thought of the parable where the men were standing in the marketplace doing nothing, "all the day idle." "Barren nor unfruitful in the knowledge of our Lord Jesus Christ." Here is the sphere of our fruitfulness.

But how are we to understand the words? Do they mean the knowledge of His life, and character, and work and teaching? Or that of our standing and position before God in Him? Perhaps both, for certainly it is as our practical holiness deepens the range and clearness of our spiritual vision extends.

"But he that lacketh these things is blind"—and yet not altogether blind, he is still a Christian though an indifferent and unfruitful one, but blind in that he "can not see afar off." He is a near-sighted Christian, in other words, only his near-sightedness does not so much affect his look forward as his look backward. He "hath forgotten that he was purged from his old sins." The cost of his redemption, and the meaning and significance of it, to say nothing of its one-time joy and power has practically faded from his mind, lost its potency in his heart. When these things go, when mercy, and love and peace have ceased their operation what is left for us? Well, may we covet fruitfulness!

Second, there is the result of assurance.

"Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if

(Continued on page 12)

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by Robert G. Lee

Under this suggestive title, the distinguished pastor of Bellevue gives us eight loaves, or maybe pans, of appetizing and sustaining bread. This collection represents Doctor Lee at his best and includes some of his most famous sermons, including "Is Hell a Myth?" Three of the messages have peculiar meaning for our day. Of course, the book is always contemporary, but it is not always so represented. The three referred to are: "Chasing Fleas," "The Menace of Mediocrity," and "Boo!"

In these sermons, the great preacher almost surpasses himself in the use of expressive English and in the masterful application of the truth of God to modern conditions and needs. This is not to reflect upon the merits of the other chapters, but simply to record one reader's impression. The author's beautiful dedication to his young people is a masterpiece, and Dr. John R. Rice's Introduction presents a most realistic picture of the preacher in action.

John L. Hill, in BROADMAN BOOK TALK



Sword of the Lord Publishers

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Letter Month Begins Today!

(Continued from page 1)

THE SWORD OF THE LORD to write us.

Free! "Sermons From the Saddle"

Dr. Bill Rice is one of the most charming storytellers you ever heard speak, and he writes just as he talks. Here we have collected six of his cowboy sermonettes, all based on actual happenings, as written from the Bill Rice Ranch in Murfreesboro, Tennessee. You will laugh at the story of how our father roped a bear. You will be deeply moved at the other stories of dogs, and horses and people, with lessons of courage and faithfulness and salvation. We prepared these six sermons in a pamphlet, with pictures, and on the cover is a beautiful picture of Dr. Bill Rice on beautiful Cracker Gold, the palomino stallion. Remember, your copy is free if you particularly ask for it during March, Letter Month—provided, of course, that you write in time. We printed only 7,000 copies. First come, first served. Only one copy free per letter. If you wish extra copies, you may buy them. Just ask for "Sermons From the Saddle." No post cards, please.

Beautiful Plastic Bible Case Free With \$5 Retail Orders or Gifts

At our yearly meeting of Sword of the Lord Foundation directors and members, we discussed item after item that we thought might appeal most to our readers as premium with \$5 orders, gifts, or subscriptions. It was finally agreed by each director and member present that our readers would especially like to have a plastic Bible case, such as we offer here.

Several present in the meeting prized highly their case—just like the one we are offering—in which they carry their Bibles, letters, clippings and notepaper. My own good wife is the proud owner of one also, and she finds it invaluable.

This Bible case is transparent, size approximately 10" x 7½"—a wonderful protection for your Bible. It is stamped in gold with the words, "Jesus Saves." It closes with two snaps. The case will hold very easily a large size Scofield Bible or Thompson Chain Reference Bible, for example, along with a Sunday School quarterly or sermon notes or notebook. And since it is transparent, one can always recognize his own Bible at a glance. Though this retails regularly for \$1.25, we have made a big purchase of them in order to give one to you absolutely free with every cash retail order of \$5 or more, each subscription order of \$5 or more, or each gift of \$5 or more to the Sword of the Lord Foundation.

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If your order or gift is more than \$10, you may ask for an extra Bible case if you wish, BUT ONLY ONE WILL BE SENT IN ANY CASE UNLESS YOU ASK FOR ANOTHER COPY WITH ADDITIONAL GIFTS OR PURCHASES. We do not want to waste them, but we want you to have one of these lovely Bible cases for writing us and sending a gift or orders of \$5 or more during March.

Famous 24-Page Booklet, "What Must I Do to Be Saved?" Special Bargain During March

During March we are cutting the price of the booklet, "What Must I Do to Be Saved?" in half. Frankly, our reasons are these. First, we want your letters. Second, we want to get out this booklet, for we know that for every thousand copies sent out in English, we will get at least one letter back saying someone has found Christ through it, and we believe many others will be saved through this booklet who will not write to tell us.

We admit frankly that we will lose money on selling the booklet at \$1 per hundred, plus 15¢ per hundred for packing and mailing. If you don't believe that, talk to a printer about it. But we do

not lose as much money as if we gave them away free, and thousands of people buy them at half price for widespread distribution who think they could not pay the regular price of \$2 per hundred. We do give many, many thousands of copies of this booklet away free, but we would much rather get \$1 per hundred. Hence this special offer.

We suggest that you buy all that you will need for a year while you can get them at half price. And those who never before gave out this booklet ought to try one hundred copies and use them with much prayer and see what blessings God brings. (See ad this issue.)

Some Earnest Suggestions

I suggest that every reader who possibly can renew his own subscription to THE SWORD OF THE LORD three years during Letter Month. Then thus for \$5 (in the United States; \$6.50 in Canada) you get all the issues of THE SWORD OF THE LORD for three years, 156 big issues, and you get free the lovely plastic Bible carrying case (ask for it; it is free with every \$5 cash retail order or gift) and at the same time you may ask for and get free the striking pamphlet of Dr. Bill Rice's "Sermons From the Saddle," over which you will chuckle, then laugh aloud, and then wipe away a tear.

It will not be hard for you to fill out \$5 worth of subscriptions or send a book order while you can get special bargains and gifts.

We hope also that many of you will be stimulated to write the letter you have long planned, send along a gift for the missionary enterprises of the Sword of the Lord Foundation—for our Free Literature Fund, for our Missionary and Ministers Subscription Fund, our Building Fund, etc. The Sword of the Lord Foundation is a nonprofit corporation. Your gifts are deductible from taxable income. We need your help in spreading out the Gospel, and we believe our faithfulness, our sacrifice, our loyalty to Christ and the Bible justify your putting some of the Lord's money in this work.

But don't forget: primarily we want your letters. We want to know that you are standing by us, that you love us, that you will support us and pray for us.

Yesterday's mail brought a sneering letter, four pages, single spaced on the typewriter, from a Seventh-Day Adventist accusing us because we do not observe the Jewish Sabbath, Saturday. The day before there was a long letter from a woman scolding us because we teach that salvation is by simple repentance and faith in Christ as our atoning sacrifice. She insisted that baptism is essential to salvation and that her denomination is the only true church of Christ.

I have just seen another scornful letter from a preacher calling me hard names because I oppose modernism. He likes Bishop Oxnham, Dr. Nels F. Ferre and the Interpreter's Bible. His god lives at the denominational headquarters. You may be sure he does not like THE SWORD OF THE LORD and he says so.

Well, cannot good Christians who stand with us on the statement of faith on the front page of every issue of THE SWORD OF THE LORD—cannot such Christians write to encourage us and support us? Do we not have a right to your love, your encouragement, your prayers, and your counsel?

In Jesus' name, we pray, write us a letter during Letter Month. Address letters to SWORD OF THE LORD, 214 West Wesley Street, Wheaton, Illinois. And thank you now for not forgetting us and our burdens and our faithful stand for Christ and the Bible.

ARE YOU MOVING?

If you wait until you move before advising us, copies of The Sword will continue to go to your former address. We must have your old as well as your new address five weeks before you move in order to have the change effective with the current issue when you arrive at your new address.

How Christians Grow

(Continued from page 11)

ye do these things, ye shall never fall.—vs. 10.

Some Christians are always asking how they may know they are saved. Here is their answer. Others are questioning the possibility of such knowledge this side of Heaven. Here is their rebuke. It is not only our privilege but our duty to possess assurance, and in its absence there is something wrong with us.

Observe, the same "diligence" is to be brought into requisition here. That which produces the growth and the fruit in other words, brings with it the feeling of security. "It is up to us," as the saying is, to make our "calling and election sure." Not sure so far as God is concerned, it could not be surer in His mind than it was from the beginning, but sure so far as we ourselves are concerned.

And thus to make it sure is just to "do these things," and keep on doing them and increasing in them. Then we "shall never fall," or "stumble," as the Revised Version puts it. If one is walking a narrow path on a dark night, if he knows that there are stones and a ditch on either side, and yet he is never tripping over the one or slipping into the other, he must be pretty certain he is on the right road. And in the same way, if we are never failing in these things, if virtue, and knowledge, and temperance and patience, and godliness and brotherly kindness and love, are in us and abounding, we experience little anxiety about the things of greatest concern. We know that all is well, and peace that floweth as a river is our continued portion.

Third, there is the result of reward.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—vs. 11.

There is such a thing as just an entrance into that kingdom, and then there is such another thing as an abundant entrance, a figure which suggests that of Paul in his first Epistle to the Corinthians (3:12), where he speaks of a building of wood, hay, stubble, and another of gold, silver, precious stones. The first shall be burned and the man shall suffer loss, though "he himself shall be saved."

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ed." It will be a salvation though, as of fire. And so this may be an entrance, if the man is a true believer, and regenerated, but only an entrance and nothing more if he be not diligent. The gate will close behind him and that is all.

But the word "ministered" is full of meaning. It is the same as that rendered in verse 5 by "add," and which the American Revised Version translates "supply." If you supply in your faith those evidences of growth spoken of, even so will there be supplied to you an abundant entrance. It is not exactly a "quid pro quo," which the thought of grace excludes; and yet it is undoubtedly a sowing bountifully which reaps also bountifully. What a thought for us to keep in mind every day!

And the "everlasting kingdom of our Lord and Saviour Jesus Christ," what is meant by that? The kingdom bequeathed to Him by His Father, and yet to be established in manifested glory throughout the earth? Yes, doubtless, for He has promised to come again and bring His reward with Him. And "When Christ, who is our life, shall appear, then shall we also appear with him in glory" (Col. 3:4). There is joy in that kingdom and degrees of joy, there is honor and degrees of honor, there is power and degrees of power. There is everything to accentuate the thought of the abundant entrance.

And still, I like the thought of Calvin, that Peter is here referring to supplies of present grace. In a sense the kingdom is here

now. Not in its manifested state, of course, but as represented in the lives of those children of the kingdom who through faith have accepted the King and are waiting for His coming.

There is an entrance into that kingdom now, and an abundant entrance. There are Christians who know what the abundant entrance means today. "Great peace have they that love thy law," the psalmist sings, "This is the abundant entrance and the cause of it." "These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (John 15:11). Here we see it again. The Bible is rich in these intimations, and the experiences of the saints corroborate them.

Ah! it is worth while for Christians to grow! And it is worth while to read the Word of God, to believe it, to obey it, and to feed the soul upon it, that they may grow.

(From the book, SALVATION FROM START TO FINISH, by Dr. James M. Gray, of the Moody Press Colportage Library.)

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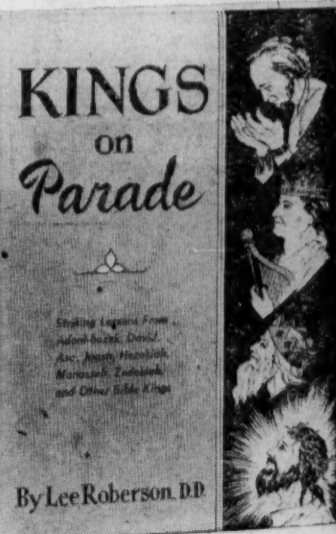
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